THE CHRISTIAN PURANNA

OF

FATHER THOMAS STEPHENS

OF THE SOCIETY OF JESUS

A WORK OF THE 17TH CENTURY

oduced from manuscript copies and edited with a Biographical Not
n Introduction, an English Synopsis of Contents and a Vocabulary

BY

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EDITOR'S PREFACE


HE usual formality of a foreword, to a portly volume with introductory matter extending over fifty pages, might at first sight seem to be wholly uncalled-for. Yet quite apart from the many pertinent points that have been there exhaustively treated or lightly touched upon, according as their respective merits demanded, there remain certain particulars which may fittingly find a place here.

The scheme of printing *The Christian Puránna* had its origin in a suggestion made by Mr. J. A. Saldanha, B. A., LL. B., Sub-Judge of Alibagh, Bombay Presidency, in his learned lecture on Fr. Stephens's work, delivered three years ago in the Catholic Union Club, Mangalore. In order to obtain as many copies of the book as possible, as well as to evoke interest in the almost forgotten classic of the Konkan, he undertook a journey to Goa and along the western coast, appealing to the people at large by means of lectures such as the one read by him before the members of the Bombay Branch of the Royal Asiatic Society. In thus bestirring himself in behalf of the worthy cause, Mr. Saldanha may justly be held entitled to no small share of thankful recognition with respect to the present publication.

From the very outset the patriotic project had the fullest approbation and hearty sympathy of the Very Rev. E. Frachetti, S. J., the then Superior of the Jesuit Mission in Mangalore. Inquiries were directed by him to London, Lisbon, and Rome, regarding any surviving copies of the *Puránna*, but though the inquiries have been productive of much good in enlisting the sympathies of learned persons and associations, no evidence has been forthcoming of a single copy being extant outside India.

For want of funds, however, the undertaking had to be put off till it received the necessary material support of Mr. Simon Alvares, well-known for his public-spirited and beneficent activities in the cause of education and of social reform in South Canara.

Mr. Alvares has proved a true patron of literature by generously guaranteeing the full amount needed to have one thousand copies of the book printed by the Codialbail Press, Mangalore.

Grateful mention should here be made also of the indebtedness of the movement for printing the *Puránna* to the kindly interest taken in it, from its inception, by Mr. R. E. Enthoven, I. C. S. (Bombay).

The original plan of the work confined itself, as mentioned elsewhere, solely to the publication of the Text of the *Puránna* with a biographical sketch of the author and a brief Introduction. But in course of time, owing to the increasing interest evinced in the publication, and out of deference to the wishes of scholars at home and abroad, it was thought advisable to add to the volume a full introductory essay, and a vocabulary of words presenting difficulties of any sort to the general reader. This additional work necessarily entailed considerable delay, for which, I take this opportunity of tendering my sincere apologies to such as have subscribed for copies in advance. The delay has, however, been fruitful in clearing up many difficult and doubtful points connected with the publication.

The work, as now brought out, may be regarded as an *editio princeps* in consideration of the total absence of printed copies of it whether in or outside India. In addition to the Text and its appurtenances, which are presented in their original entirety and without loss to their intactness, there is furnished, for the first time, a good deal of explanatory matter consisting of a running synopsis of the contents in English, arranged under capitular headings in the vernacular, a *Biographical Note*, an *Introduction*, and a *Vocabulary*.

It remains for me here to place on record my indebtedness to those who have in a variety of ways given me assistance in preparing the work for the press. Reference has more than once been made elsewhere, to valuable notes and comments furnished by Lt.-Col. K. R. Kirtikar, F. L. S.; I. M. S., (Retired), whose varied erudition and splendid gifts and achievements in different departments of science and literature are too well known to need any mention here. His services in quality and in quantity have been such as are hard to estimate in words. Similar acknowledgments are due by me to Professor R. R. Bhágawat of St. Xavier's College, Bombay, whose

eminent scholarship and deep and original research in Vedic and other Sanskrit literature in particular, and in Prâkrit and Marâthi literature in general, have acquired for him the high commendation of *savants* both in India and in Europe. To the help, advice, and opinion given voluntarily and at considerable personal sacrifice by these two gentlemen, is due in great measure whatever merit the vocabulary may be deemed to possess. This kind supervision of theirs, however, has not been restricted to the vocabulary, but, as will appear from the *Introduction*, has been extended to other portions of the work.

My thanks are also due to Messrs. Dunbar Brothers of Parel, Bombay, Mr. Marian Saldanha, an enthusiast of Puránnic literature, Mr. Julian Coelho, and the Rev. S. B. C. Luis, for the kind loan of their precious manuscript copies of the book, which have been of the utmost utility in the work of collation. Mr. J. A. Saldanha, too, has very obligingly favoured me with a copy in Devanágari characters, to which reference has been made in the *Introduction.*

In connection with the translation of the Portuguese Censures and Licences, and the Dedication, I wish to offer my thanks to the Very Rev. J. Pires Antunes, S. J., and the Rev. J. Monteiro d'Aguiar, Secretary to the Bishop of Cochin, whose scholarly pens have supplied an English rendering of documents expressed in the somewhat unfamiliar style of a bygone age.

I have also to thank the Editor of *The Mangalore Magazine* for permission to utilize for the compilation of the *Biographical Note,* the learned articles on Fr. Stephens contributed to that Magazine by the Rev. D. Fernandes, S. J., who has since become identified with the Editor.

It is needless to mention my obligations to Dr. Grierson's Marâthi Language volume of his series of the Linguistic Survey of India, from which I have freely quoted, and also to the several other works consulted by me and referred to in the *Introduction* and elsewhere.

The Rev. Brother L. Doneda, S. J., the Superintendent of the Codialbail Press, merits special mention for the neat execution of an oriental work involving an unusual outlay of type and unavoidable delays. In Mr. J. J. Rego of the same Press I have found an able adjutant in proof-reading, which has been of a kind much out

of the common, while his suggestions at various stages of the work have tended to the improvement of the letter-press and the general get-up of the book.

Before closing I take occasion to elucidate two points and also to add a piece of bibliographical information, pertaining to the author of *The Christian Puránna*, as it is too late to do so elsewhere in the body of the volume. Following one version I have stated at p. XXXVII that Fr. Stephens "was probably buried at Rachol." But at p. XXXV, in an excerpt quoted from a letter dated from Goa by the Governor Fernão de Albuquerque, Fr. Stephens's death is referred to as having occurred "in this city." This statement would render it improbable that Fr. Stephens's remains should have been interred at Rachol, considering the distance between the two places. It may therefore be added that wheresoever they may lie, the place of their deposition is yet unknown, and may be an object of interesting search to the antiquarian and the patriot, and of pious discovery to the Indian Christian.

In the foot-note to p. XXIII quoted from the *Encyclopædia Britannica*, it is stated that "the first Englishman who actually visited India was Thomas Stephens, in 1579, unless there be any foundation in fact for the statement of William of Malmesbury, that in the year 883 Sighelmus of Sherborne, being sent by King Alfred to Rome with presents to the Pope, proceeded from thence to the East Indies to visit the tomb of St. Thomas at Mylapore (Mailapur, also called San Thomé, a suburb of Madras)." Weighing, however, certain statements contained in Bishop Medlycott's *India and the Apostle Thomas* with others of an opposite nature occurring elsewhere, one would be inclined to think it improbable that the site of the tomb of St. Thomas was known to Europeans so far back as 883 A. D. This would seem to put an end to the possibility of Sighelmus of Sherborne having come to the 'East Indies,' and would ensure to Fr. Stephens the glory of having undoubtedly been 'the first Englishman in India.'

It has been observed on page XXXVI that Fr. Stephens's name had acquired a downright Portuguese form at the hands of his clerical brethren and had undergone a strange transformation in the mouths of the laity. It was in view of this fact, evidently, and fully to serve the purpose of convenient reference, that Dr. Burnell, in

his rare and remarkable "Tentative List", seems to have mentioned the works of Fr. Stephens both under *Estevão* and under *Busten.*

It is well-nigh superfluous for me to add that I am most painfully aware of my short-comings in the editing of a work of such enormous dimensions, beset as the task has been with many and varied difficulties. The lengthy list of errata appended to the book might at first sight appear formidable, but a slight inspection of it will convince the reader that the errors are mostly of a purely typographical character, and that consequently their inclusion is the result of a scrupulous regard for correct orthography.

Let me conclude with a renewed expression of the hope elsewhere put into words by Dr. Kirtikar, and entertained by many others, that *The Christian Purânna* may find a ready welcome especially from those to whom it mainly and directly appeals, and that its utility may be further enhanced by a Devanágari transcription of it, which by wedding the kindred sign to the sound, will harmonize to the eye what is harmony itself to the ear.

Joseph L. Saldanha.



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Jesus foretells a second time to His Apostles His approaching death—He tells Peter to pay tribute to Caesar—Scandalizing children a great sin—Explanation of the same—The parable of the unforgiving servant—Cure of the ten lepers—The Pharisees seek to capture Jesus and send their men for the purpose; but the men return without bringing Jesus and greatly edified by His divine teaching—Cure of the man born blind.

AUASUARU 36.—C*a*isse Suamiyan*a* anniyec*a* bast*a*ri sixeu*a*rg*a* quele—Martha-chiye vin*a*ntiyessi zap*a* didh*a*ly—Sixanssi Padrenossachẽ oraçaõ sic*a*uilẽ—Pong*a*tty striyessi nitt*a* quely v*a* z*a*ll*a*dh*a*rachea m*a*nuxassi *a*n*a*man*a* quela—Pr*a*ze z*a*nanssi maha ut*a*m*a* up*a*xama va b*a*r*a*uy budhi didh*a*ly—Ap*a*nn*a* Christu Tar*a*cu mh*a*nn*a*unu ug*a*ddapẽ sangui-t*a*lẽ—Doni up*a*ma thor*a* h*a*ricachea didh*a*lea. . . . . 374—379

Jesus makes seventy-two men His disciples and sends them to preach the Gospel and cure diseases in His name—Jesus in the house of Mary and Martha—The Lord's Prayer—The cure of the deformed woman—Jesus preaches humility to His disciples—The parable of the banquet, of the Good Shepherd and the rejoicing in heaven over the repentance of a single sinner.

AUASUARU 37.—Vechic*a* Putrachy c*a*tha . . . . 380—384

The parable of the prodigal son—Explanation of the parable and its application—The rich young man asks Jesus what he should do to be saved—Jesus promises His Apostles great power in Heaven for all they have sacrificed for His sake.

AUASUARU 38.—Grest*a* suarthiyachy c*a*tha . . . . 385—390

The parable of Lazarus and the rich man—A poetical description of Hell—The punishment inflicted in Hell upon the rich man—His prayer to Abraham—Explanation of why Our Lord did not give any name to the rich man.

AUASUARU 39.—C*a*issa Christ*a* am*a*nchea Suamiyan*a* choũ diu*a*ssanchea melea Lazrussi punn*a*ty ziu*a*ntu quela—Pharizeu*a* anny Saçerdoty teyassi maraueya all*a*nchu c*a*ritati—Anniyeque vellĩ Suamiyẽ ap*a*nn*a* m*a*r*a*nnaru mh*a*nn*a*unu sixã pr*a*ti adĩ sanguit*a*lẽ . . . . 391—394

The resuscitation of Lazarus—The Pharisees envious of the power of Jesus, seek to destroy Him—Jesus goes to Ephrem and lives in secrecy—He reveals for the last time to His Apostles, His approaching death—The reason for such revelations, explained.

AUASUARU 40.—Saõ Ioaõ va Saõ Diogachy vin*a*nty—Christ*a* Suamiyan*a* yeca and*a*lleassi drustti didh*a*ly—Zaqheuache gh*a*rĩ bhoz*a*n*a* quelẽ—Anniyeca *a*nd*a*cassi drustti didh*a*ly—C*a*isse Sant*a* M*a*riye M*a*d*a*-nelen*a* Suamiyache ch*a*r*a*nn*a* pr*a*qheall*a*nn*a* quele—Yecu phuddaru zo Suamiyan*a* sixanssi sanguit*a*la teacha *a*rthu viueqhu—Pharizeu*a* Saçerdoty teyassi maraueya punn*a*ty all*a*nchu c*a*ritati . . . . . 395—400

The mother of the Apostles John and James asks Jesus to give her sons two seats beside Him when He should be king—Our Lord's reply—Cure of the blind man of Jericho—Zacheus goes to hear Jesus preach—Jesus comes to his house to dine—His parting blessing to his host—Jesus cures the son of Timeus of blindness—Mary Magdalen anointing Jesus for a second

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time—The remarks of the Apostle Judas on her action—Christ's reply—The fulfilment of His words.

AUASUARU 41.—C*a*issa Suamiyẽ Jesu Christẽ Ierusalea n*a*g*a*rĩ pr*a*uessu quela—Anniyecu phuddaru zo Suamiyan*a* sanguit*a*la teacha *a*rthu viueqhu . . . . 400—410

The triumphal entry of Our Lord into Jerusalem—His prophetic warning to the people—Explanation of two of His prophetic sayings—The praises of the Holy Cross—Reference to the writings of St. Jerome, St. John Damascene, and St. John Chrysostom.

AUASUARU 42.—C*a*issy Ierusalenche dhaddichy veu*a*sta zi Suamiyẽ adĩ sanguit*a*ly to phuddaru c*a*issa s*a*te zahala teacha drusttantu . . . . 410—419

One of the two questions asked of Our Lord by His Apostles on Mount Olivet—Destruction of Jerusalem by the Romans as foretold by Our Lord—Terrible war and famine—The enemy plunders the people—A woman's dreadful act of eating her own child—The great patience showed by the Lord towards the people who, however, remain unrepentant.

AUASUARU 43.—Antichea nitidina adĩ ze maha thor*a* c*a*stt*a* d*a*gd*a* vignẽ v*a*rt*a*ty teyanchy veu*a*sta va Antichristachy c*a*tha. . . . . 420—427

The other question asked of Our Lord by His Apostles—The calamities that are to precede the Day of Judgment—The rise of Antichrist—His teaching and ways of corruption—Enoch and Elias appear on earth—Their end at the hands of Antichrist—Their coming to life again—The end of Antichrist.

AUASUARU 44.—Antichea nitidinachẽ v*a*rt*a*man*a* . . . . 427—439

Continuation of the preceding canto—The resurrection of the dead—The Last Judgment—The words of Our Lord to the good and the bad—The reward to the former and the punishment to the latter—The four qualities that will be imparted to the bodies of the saved—The triumphant entry of the saved into Heaven, and their rejoicing—The eternal sufferings of the damned—The fate of the unbeliever—The state to which children who have died without Baptism, shall be confined.

JESU CHRISTACHIE CATHECHA TISSARA BHAGU ZEA BHAGANTU TEACHEA PAUITRA MARANNACHY CATHA ALY AHE . . . . 439—493

AUASUARU 45.—C*a*issa Christ*a* am*a*nchea Tar*a*cassi Iuda visuass*a*ghatiyẽ tissã nanneani viquila—Christ*a* Suamiyan*a* sixã s*a*uẽ seu*a*tichẽ arog*a*nn*a* quelẽ—M*a*g*a* teyã sangatĩ Gethsem*a*ny m*a*lleantu guela . . 439—450

Judas offers to betray Jesus for thirty pieces of silver—Jesus reveals His impending Passion to the Apostles and His Blessed Mother—The Last Supper—The end of the Mosaic dispensation and the institution of the Sacrament of the Altar—Jesus washes the feet of His Apostles—Judas maddened with the thought of his heartless ingratitude to His Master, quits the company of Jesus and the other Apostles and goes to the Jews—Jesus with the rest of the Apostles retires into the Garden of Gethsemane to prepare for His coming Passion.

AUASUARU 46.—C*a*issa Christ*a* Suamiyassi s*a*inean*a* dh*a*runu Caifachea gh*a*rassi nela—Saõ Pedru tini vellã teassi voll*a*qh*a*nã mh*a*nn*a*unu muquira quela . . . . 450—459

Judas accompanied by the soldiers of the Jews, meets Jesus in the Garden of Gethsemane and kisses Him on the cheek, as a preconcerted sign to point Him out to the soldiers—Jesus before Caiphas, in the midst of a jeering crowd that treats Him with insults—Peter's denial—His repentance—Jesus is led before Pilate.

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AUASUARU 47.—C*a*issa Iudu apulea pat*a*cacha bharu n*a*ssahaue hounu ap*a*-ghatĩ gollu gheuni mela—Iudeuanĩ Christ*a* Suamiyassi Pilatache gh*a*rĩ nela—Tethoni Herodichea m*a*ndhirassi nela—M*aga* punn*a*ty p*ara*toni Pilatache gh*a*rĩ annila—Tennẽ teyassi satt*a* veri mar*a*uila—L*a*chb*a*c*a*riyanĩ c*a*ntt*a*cancha m*a*cuttu teache m*a*st*a*quĩ z*a*ddila . . 459—465

Judas in despair and remorse at his crime puts an end to his life—Jesus is sent by Pilate to Herod—He is sent back to Pilate who tries to set Him free, but is forced to chastise Him to please the Jews—Jesus is scourged at the pillar—Pilate then orders that He be let off, but the Jews insist on Pilate condemning Him to death.

AUASUARU 48.—C*a*issa Pilatan*a* Jesu Christ*a* visu*a*tar*a*cassi cruçĩ maraueya niropu didh*a*la—T*a*tha Christu Suamy apula cruçu qhandĩ vahunu C*a*luary ddong*a*rache marguĩ chalila . . . . 466—471

Jesus is condemned to death by Pilate—Jesus carries the cross prepared for Him, to Mount Calvary—The meeting of Mother and Son—The words of Jesus to the lamenting daughters of Jerusalem—Simon of Cyrene is pressed to help Jesus to carry the cross.

AUASUARU 49.—C*a*issa Christ*a* Tar*a*cassi cruçĩ z*a*ddila—S*a*pt*a* ut*a*m*a* s*a*bd*a* Suamiyẽ cruça v*a*ri bolile ze—Christ*a* Suamiyan*a* cruçĩ prannu didh*a*la . . . . 471—480

Jesus at the summit of Mount Calvary—He is stripped and nailed to the cross—He hangs on the cross between two thieves—His seven last words—His last agony and death.

AUASUARU 50.—C*a*issy Iose va Nicodeman*a* Christ*a* Suamiyachy cuddi Cruça veli dh*a*r*a*nny v*a*ri ut*a*runu tiyessi niqhepily . . . . 480—489

All nature convulsed at the death of the Saviour—A soldier opens the lifeless side of Our Lord with a spear—The lamentations of Mary, John, and Magdalen—Joseph of Arimathea and Nicodemus come to take down the Sacred Body of Our Lord from the cross—The descent from the cross—Fresh outburst of grief—The sepulture of the Body.

AUASUARU 51.—C*a*isse Jesu Christachea sepulcra sobh*a*u*a*nte Pilatan*a* r*a*qhe-nnait*a* ttheũ sanguit*a*lẽ—Christu Saluadoru Limb*a*uiu*a*rĩ pr*a*uess*a*la. 489—493

The meeting of the dispersed Apostles—Soldiers are ordered to guard the Sepulchre—The Spirit of Jesus enters Limbo and comforts the Holy Souls detained there.

JESU CHRISTACHIYE CATHECHA CHOUTA BHAGU ZIE BHAGUĨ TEACHEA PUNARZIUI-TUACHY ANNY VAINCUNTTHA PRAUESSACHY CATHA ALY AHE . . . . 493—525

AUASUARU 52.—C*a*issa Christu am*a*ncha Tar*a*cu moqi*a*bh*a*ritu *a*m*a*ru hounu tiss*a*re diu*a*ssĩ ziu*a*ntu zahala anny s*a*c*a*llã adĩ apuliye crupalle Matessi drustty p*a*dd*a*la . . . . 493—497

The Resurrection of Our Lord—Jesus appears to His Mother—The four properties acquired by His Sacred Body after the Resurrection.

AUASUARU 53.—C*a*issea bh*a*ctinny striya phant*a*p*a*ttĩ sepulcru pahuni gueleya n*a*nt*a*rĩ tethẽ teyanssi deu*a*dut*a* drustty p*a*dd*a*le—M*aga* Suamy Jesu Christu M*a*d*a*nelessi va yerã striyanssi bhett*a*la . . . . 497—502

The holy women go to the Sepulchre to anoint the Sacred Body of Jesus—There they find an Angel who tells them that the Lord is risen—They return and inform Peter and John of what the

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Angel has told them—Peter and John refuse to believe them and go to the Sepulchre, in which they find only a white cloth with which the Body of Jesus had been covered—Christ appears to Magdalen.

AUASUARU 54.—Christu Suamy ziu*a*ntu zahala mh*a*nn*a*unu c*a*issy Sant*a* M*a*riye M*a*d*a*nelen*a* sixanssi h*a*r*a*qhit*a* veu*a*sta sanguit*a*ly—Christu Jesu Ierusale n*a*g*a*rĩ Saõ Pedrussi drustty p*a*dd*a*la—Anny Emau gramiche marguĩ dogã sixanthẽ bhett*a*la . . . . 502—505

The Apostles are greatly dejected at the Lord's not appearing to them—Magdalen tells the Apostles of Jesus's having appeared to her—They express their amazement—Jesus appears to two of the Apostles on their way to Emmaus—He stays with them and is discovered by them to be the Lord from His blessing the bread at meals.

AUASUARU 55.—C*a*issẽ Jesu Christ*a* Suamiyan*a* apuleã sixanssi drustty p*a*d-dunu pat*a*quẽ bh*aga*ssaueya teyanssi prapti didh*a*ly—Suamy ziu*a*ntu zahala qui nahĩ *a*issa s*a*ndheuo Saõ Thomeache m*a*nĩ up*a*z*a*la—T*a*tha teacha *a*uisuassu Christ*a* Suamiyan*a* pheddila . . . . 506—510

The institution of the Sacrament of Penance—Jesus gives His Apostles the power to forgive sins in His name—The apparition of Our Lord to the Apostles assembled in the Cenacle—Thomas is absent—He returns and is told of the apparition—He refuses to believe—Thereupon the Lord appears again and tells Thomas to feel the marks of the wounds on His hands and in His side—At which Thomas prostrates himself before the Lord and only utters, "My Lord and My God"—Christ's words to Thomas.

AUASUARU 56.—C*a*issa Galile dessĩ apuleã sixeu*a*rganssi Christu Suamy pr*a*-gh*a*tt*a* zahala—Tethẽ Saõ Pedrussi apuliye Igrezecha siro*m*anny c*a*runu sthapila . . . . 510—512

Jesus appears to His Apostles on the shores of Galilee while they are fishing—Peter is appointed Head of the Church, with the effect that all his successors shall hold the self-same office and power.

AUASUARU 57.—C*a*issa Christu Suamy apuleã s*a*c*a*llã sixeu*a*rganssi Tabor*a* p*a*ru*a*tĩ drustty p*a*dd*a*la—M*aga* anniyeque vellã Ierusale n*a*g*a*rĩ drustty p*a*ddunu Olivet*a* ddong*a*rĩ bolauile . . . . 512—515

The apparition of Our Lord to His Apostles on Mount Thabor—He instructs them to preach His Gospel, to heal the sick, etc., and asks them to meet Him on Mount Olivet.

AUASUARU 58.—C*a*issa Christu Suamy Visu*a*tar*a*cu deu*a*chara s*a*unssara va pat*a*cassi zitunu z*a*iteuady hounu thorẽ h*a*russẽ sixã deqh*a*tẽ su*a*rguĩ ch*a*dd*a*la . . . . 515—519

The Apostles and others assemble on Mount Olivet, with Jesus in their midst—The last exhortation of Our Lord—The Ascension—Two foot-prints are left on the spot from which Jesus ascended.

AUASUARU 59.—C*a*issa Jesu Christ*a* am*a*nchea Suamiyan*a* thorẽ s*a*mbhr*a*mẽ v*a*incuntth*a* pr*a*uessu quela . . . . 519—525

Poetic description of the Ascension—Jesus sits at the right hand of God the Father—All the Holy Souls from Limbo are assigned their respective places—Conclusion.

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Biographical Note.



THE England of the latter half of the sixteenth century witnessed a mighty intellectual upheaval in which, along with the sublimest genius, sprang up talent of no inconsiderable originality and force, like a group of magnificent hills about a range of stupendous mountains. Both in the realm of letters and in the kingdom of Old Faith there appeared luminaries of varied brilliance and magnitude, shedding an undying effulgence on the world by a divine blending of the martyr's palm with the poet's laurel. From such a glorious country in the West to one in the remote East, curiously contrastive by her profusion of material grandeur no less than by the diversity of her races with their quaint customs and creeds, is indeed a far cry. Yet a most wonderful turn of singular good fortune bestowed on distant and dreamy India, as it were for the benefit especially of the growing ranks of her earliest Christians, the priceless boon of the life-long services of one of the rarest minds and the noblest hearts nurtured in an atmosphere such as the one just described. Nearly five and twenty years before the Charter to trade with the East was granted to the East India Company, which pioneered British dominion over this land, the province of Goa had already hailed the auspicious arrival of the First Englishman in India,(1) who, according to certain exceedingly probable conclusions drawn from a set of known circumstances, would seem to have been the providential forerunner of the East India Company and, therefore, of the British Ráj itself. But it is not for this alone that he should be considered entitled to the admiration and gratitude both of Rulers and Ruled. Endowed with a sympathetic imagination and characterized by an utter absence of insularity—qualities not commonly met with—he laboured silently and fervently till his death for a period of forty years among the Christians of Goa and Salsette, living as though he were one of themselves, and giving at the same time, as occasion would arise, whatever help he could to all European foreigners no less than to his enterprising countrymen engaged in Indian speculations. Nor is this all: great as was the good he wrought in the cause of Religion in the land of his adoption, of still greater value, even as the world would regard it, is the splendid legacy he has left behind in his immortal work, the *Christian Purânna,* which is the only performance of its kind ever accomplished by an Englishman. Grand in its conception and vast in compass, it is filled with a poetic beauty not inferior to that of the best productions of indigenous writers of a bygone day, and thus it claims for its author a permanent place in the minds and hearts of all loyal Indians and patriotic Britishers, and, for itself, a unique position in one of the most beautiful literatures of the soil. Yet owing either to a too great concern

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(1) "The first Englishman who actually visited India was Thomas Stephens, in 1579, unless there be any foundation in fact for the statement of William of Malmesbury, that in the year 883 Sighelmus of Sherborne, being sent by King Alfred to Rome with presents to the Pope, proceeded from thence to the East Indies to visit the tomb of St. Thomas at Mylapore (Mailapur, also called San Thomé, a suburb of Madras), and brought back with him a quantity of jewels and spices. Stephens was educated at New College, Oxford, and was Rector of the Jesuits' College in Salsette; his letters to his father are said to have roused great enthusiasm in England to trade directly with India."—Encyclopædia Britannica, 10th Edition, Vol. XII., p. 798, Article *India.*

for things of the present hour or, more probably, to the difficulty of procuring[1] even the choicest of the literary relics of one who may be said to have nobly fulfilled, though in a humble and noiseless way, the two-fold vocation of priest and poet, coupled undoubtedly with the scantiness of records relating to his life, and also, perhaps, with a lack of awakened interest in his writings on the part of the public at large, the cloud of obscurity has been allowed to settle on the life and life's work of the First Englishman in India.

Thomas Stephens was born at Bulstan, Wiltshire, then in the old diocese of Salisbury about the year 1549. He belonged to a respectable family and, as his father, removing to London, started on a commercial career, which soon made him one of the leading merchants of the metropolis, he became imbued at an early age with mercantile notions. Little is known of his boyhood and youth, and though a writer of Hakluyt's reputation seems to have believed that he was educated at New College, Oxford—an opinion quoted by the late Sir W. W. Hunter in his Article "India" in the *Encyclopædia Britannica*—yet a careful search among the Registers of Oxford students points to the unlikeliness of his having ever been in any of the Colleges of Oxford. Probably on the authority of Hakluyt himself, Philip Anderson also says in *The English in Western India*: "Thomas Stephens is the first Englishman of whom we are sure that he visited the Western Shores of India. When there, he was only known as a Jesuit, but he had been originally educated at New College, Oxford." Mr. A. F. Pollard, however, writing in the *Dictionary of National Biography*, identifies him with the Thomas Stephen, native of Bourton, Dorset, who was elected Scholar of Winchester in 1564, his age being given as thirteen. But the error of Hakluyt's statement making the subject of this memoir an Oxford student, might easily have arisen from his name having been mistaken for that of Richard Stephens, his brother. Richard, according to several entries in the Douay Diaries preserved in Archbishop's House, Westminster, was, as a Catholic, a student at New College, Oxford. From the same source we gather that Richard's life was full of vicissitudes. After leaving College he seems to have become a heretic and served as amanuensis first under Dr. Jewell, and then under Parker. But subsequently recanting his errors, he is said to have crossed over to the continent and entered the famous seminary of Douay, where, for the remarkable distinction he attained in Philosophy and Theology, he was honoured with an appointment to the chair of Theology on the completion of his clerical studies. To return to Thomas Stephens—in an article entitled *Facts of Indian Progress*, contributed by the late Sir Monier Monier-Williams to the *Contemporary Review*, we find the following statement: "The first Englishman known to have reached India *viâ* the Cape of Good Hope, was a man named Thomas Stevens (also called Stephen de Buston or Bubston in Dodd's *Church History* Vol. II, p. 133.). He belonged to the diocese of Salisbury, and having given proof of ability, was sent as a student to Rome, where he became a Jesuit. It is stated that he was once a member of New College, Oxford, but no such name is on the books." But the writer in a note adds: "I find that one Thomas Stephens took his degree at St. John's College, Oxford in June 1577." Now this could not have been Fr. Thomas Stephens, who, as the records show, was admitted into the Society of Jesus at St. Andrea, Rome, October 20, 1575, and was already making his noviceship in June 1577. Thus the statement about Fr. Stephens having been an Oxford student would seem to have hardly any foundation in fact. But though not a student of any of the Colleges of Oxford, yet being the son of a man of means, and

(1) No printed copy of the *Christian Purânna* is known to be extant. See *Introduction*.

endowed with brilliant parts, the future Apostle of Salsette may very probably have been brought into familiar contact with Blessed Edmund Campion and several other Catholic Oxford students of the time; and this supposition would, in the absence of any known causes, seem to account for his conversion to Rome as having been effected through the noble example and under the enlightened influence of these companions.

However that may have been, we have it on good authority that, soon after he had finished his scholastic career, Stephens attached himself to Thomas Pounde, a man whose life-story may be said to range, with a grand and gloomy romance, from the dazzling splendours of the Royal Court where he was a special favourite of the Queen to the chilling horrors of an imprisonment of thirty long years, undergone in ten different dungeons for the sake of the Ancient Faith. The perusal of the accounts of the Indian Missions, few and far between as they must necessarily have been in those days, seem to have fired the hearts both of Pounde and Stephens with a desire of entering the Society of Jesus. Their common aspirations and a similarity of tastes brought the two friends often together, and Stephens found a ready asylum under Pounde's roof when the trials of the English Catholics were daily growing worse and worse.

However, for the greater safety of both, they hit upon a plan which worked well enough for a time. They agreed that, in appearing abroad, Pounde should play the rôle of master, Stephens undertaking to go about in the habit and employ of his servant. This ruse was intended as a blind to their Protestant brethren, who kept the strictest vigilance upon the movements of Catholics, especially of such as were well-dressed and appeared to be in good circumstances. Thus they went on living together for nearly two years. But the hope deferred of accomplishing an object lovingly cherished in their hearts, filled them with a sickening impatience of further delay in a place, where life, besides, was beset with dangers in all directions. They, therefore, collected together what funds they could by the sale of such articles as they had at hand, and, with a firm resolve to overcome every hindrance that was keeping them back, put themselves in readiness to seize the first opportunity of secretly setting out for Rome. Far different, however, were the designs that Providence had planned for one of the two companions. Through the perfidious conduct of the man in whose house he happened to be staying at this time, Pounde was betrayed to the Queen's Officers and was doomed to a long and tedious incarceration to which we have already referred.

Greatly grieved at the hapless fate of his friend and left to himself, Stephens travelled alone to the Eternal City, and there, approaching the General of the Society of Jesus, laid before him his humble petition to be admitted among his sons. He likewise begged that his friend Pounde might also be granted a similar privilege, *in absentia;* but three years passed before the prisoner-for-conscience'-sake succeeded in obtaining the admission prayed for. Stephens, however, received a favourable answer without delay, and was enrolled as a novice in the Roman Seminary of Sant' Andrea on October 20, 1575. This Seminary with the annexed Church of Sant' Andrea, which was built in 1678, at the expense of Prince D. Camillo Pamphily, nephew of Pope Innocent X., by the celebrated architect Bernini, still stands on Quirinal Hill. During his novitiate Stephens had for companions several of his fellow-countrymen and former associates from Oxford, such as Robert Parsons of Balliol, William Weston of Canterbury, John Lane of Corpus Christi, Giles Gallop and the future martyr, Henry Garnet. Edmund Campion, however, had just entered upon his "Scholastic" term.

Once a novice, Stephens began to feel a fervent longing to join the distant Indian Missions of which he had heard exceedingly thrilling accounts. The blissful prospect of dying for the Faith in heathen Hindustan attracted him more and more strongly as days went by, with an assurance, as it were, of enabling him to secure there the immortal palm of martyrdom which he had missed in his native country. Accordingly, having finished his novitiate and made some progress in Philosophy and Theology, he earnestly begged of his superiors that he might be permitted to proceed to India. Fr. Everard Mercurian, the then General of the Society, granted his request. From Rome he was sent to Lisbon, whence he sailed for his destination "in one of five ships which left Lisbon on April 4, 1579" and reached Goa "the principal city of all the East Indies" on the 24th of October of the same year. On reaching the land of his desire, the young missionary, not yet raised to the priesthood, sent his father a detailed and interesting account of the long voyage from Lisbon to Goa, together with his first impressions of India and its peoples. This letter coming from the first English Jesuit sent to the Indian Missions and the first Englishman known to have reached India *viâ* the Cape of Good Hope has, besides, an important additional interest attached to it, being the first of a series of missives, through which his countrymen seem to have conceived the idea of becoming sharers in the wealth which India was then yielding in abundance to the Portuguese merchants. In *The English in Western India*, Philip Anderson tells us that a single letter from Thomas Stephens to his father in London filled the people with amazement that "a Roman ecclesiastic should enter with such eagerness and penetration into commercial affairs," and adds further that "his advices were the strongest inducements which London merchants had been offered to embark on Indian speculations." The reason is not far to seek. It has already been mentioned that the father of the young Jesuit was a leading merchant in London and that the clever and gifted missionary had become imbued at an early age with commercial ideas. Hence it may easily be imagined how these letters, written by the first Englishman in India, must have gone the round of his father's commercial acquaintances, and what a glowing picture of hopes and prospects they must have produced in their minds, coming as they did from one whose knowledge of the ins and outs of mercantile business rendered them of special value. But unfortunately only two of the letters written by Fr. Stephens—one addressed to his father and the other to his brother—have been preserved. The former is printed in Hakluyt's *Collection of Voyages* as a valuable contribution to the "principal navigations, voiages, traffiques and discoveries of the English Nation, made by sea or overland, to the remote and farthest distant quarters of the Earth, at any time within the Compasse of these 1500 yeeres." We give it below, in full, as it possesses a peculiar interest derived from the personality of the writer as well as from the details furnished in it of a voyage round the Cape in the days of experimental navigation between England and the East Indies, when the art of sea-faring depended more on the caprice of the elements than on the discoveries of Science. It bears the date of November 10, 1579:—

After most humble commendations these shall be to crave your daily blessing, with the commendations unto my mother, and withal to certify you of my being according to your will and my duty. I wrote unto you taking my journey from Italy to Portugal, which letters I think are come to your hands, so that, presuming thereupon, I think I have the less need at this time to tell you the cause of my departing, which nevertheless in one word I may conclude, if I do but name obedience. I came to Lisbon towards the end of March, eight days before the departure of the ships, so late that if they had not been stayed about some weighty matters they had been long gone before our coming, insomuch that there were others ordained to

go in our places, that the King's provision and ours also might not be in vain. Nevertheless, our sudden coming took place, and on the 4th of April five ships departed for Goa, wherein, besides shipmen and soldiers, there were a great number of children, which in the seas bear out better than men, and no marvel, when that many women also pass very well. The setting forth from the port, I need not tell how solemn it is, with trumpets and shooting of ordnance, you may easily imagine it, considering that they go in the manner of war. The tenth of the foresaid month we came to the sight of Porto Sancto, near unto Madeira, where an English ship set upon ours (which was then also alone) with a few shots, which did no harm, but after that our ship had laid out her greatest ordnance they straitly departed as they came. The English ship was very fair and great, which I was sorry to see so ill-occupied, for she went roving about, so that we saw her at the Canary Isles, unto the which we came the 13th of the said month; and good leisure we had to wonder at the high mountains of the Island Teneriffe, for we wandered between that and Great Canaria four days, by reason of contrary winds; and briefly, such evil weather we had until the 14th of May that they despaired to compass the Cape of Good Hope that year. Nevertheless, taking our voyage between Guinea and the Islands of Cape Verde, without seeing of any land at all, we arrived at length unto the coast of Guinea, which the Portuguese so call, chiefly that part of the burning zone which is from the sixth degree unto the equinoctial, in which parts they suffered so many inconveniences of heats and lack of winds that they think themselves happy when they have passed it; for sometimes the ship standeth there almost by the space of many days, sometimes she goeth, but in such order that it were almost as good to stand still. And the greatest part of this coast not clear, but thick and cloudy, full of thunder and lightning and rain, so unwholesome that if the water stands a little while all is full of worms, and falling on the meat which is hanging up, it maketh it straight full of worms. Along that coast we oftentimes saw a thing swimming upon the water like a cock's comb (which they call a ship of Guinea), but the colour much fairer, which comb standeth upon a thing almost like the swimmer of a fish in colour and bigness, and beareth underneath in the water strings, which save it from turning over. The thing is so poisonous that a man cannot touch it without great peril. In this coast, that is to say, from the sixth degree unto the equinoctial, we spent no less than thirty days, partly with contrary winds, partly with calm. The 30th of May we passed the equinoctial with contentation, directing our course as well as we could to pass the promontory, but in all that gulf, and in all the way beside, we found so often calms that the expertest mariners wondered at it. And in places where are always wont to be most horrible tempests we found most quiet calms, which was very troublesome to those ships which be the greatest of all others, and cannot go without good winds. Insomuch that when it is tempest almost intolerable for other ships, and maketh them main all their sails, these hoist up and sail excellent well unless the waters be too furious, which seldom happened in our navigation. You shall understand that being passed the line they cannot straightway go the next way to the promontory, but according to the wind they draw always as near south as they can to put themselves in the latitude of the point which is thirty-five degrees and a half, and then they take their course towards the east, and so compass the point. But the wind served us so that at thirty degrees, we did direct our course towards the point or promontory of Good Hope.

You know that it is hard to sail from east to west, or contrary, because there is no fixed point in all the sky whereby they may direct all their course, wherefore I shall tell you what help God provided for these men.

There is not a fowl that appeareth, or sign in the air, or in the sea, which they have not written which have made the voyages heretofore. Wherefore, partly by their own experience and pondering withal, what space the ship is able to make with such a wind and such direction, and partly by the experience of others whose books and navigations they have, they guess whereabouts they be touching degree of longitude, for of latitude they be always sure, but the greatest and best industry of all is to mark the variation of the needle or compass, which in the meridian of the Island of St. Michael, which is one of the Azores in the latitude of Lisbon, is just north, and then swerveth towards the east so much, that betwixt the meridian

aforesaid and the point of Africa it carrieth three or four quarters of thirty-two. And again, in the point of Africa, a little beyond the point that is called Cape Las Agullas (in English the Needles) it returneth again unto the north, and that place passed, it swerveth again towards the west, as it did before proportionally.

As touching our first signs, the nearer we came to the people of Africa the more strange kinds of fowls appeared, insomuch that when we came within no less than thirty leagues (almost an hundred miles) and 600 miles as we thought from any island, as good as 3000 fowls of sundry kinds followed our ship, some of them so great that their wings being opened from one point to another contained seven spans, as the mariners said. A marvellous thing to see how God provided so that in so wide a sea these fowls are all fat, and nothing wanteth them. The Portugals have named them all according to some property which they have; some they call rushtails, because their tails be not proportionable to their bodies, but long and small, like a rush; some forked-tails, because they be very broad and forked; some velvet-sleeves, because they have wings of the colour of velvet, and boweth them as a man boweth his elbow. This bird is always welcome, for he appeareth nearest the Cape. I should never make an end if I should tell all particulars, but it shall suffice briefly to touch a few, which yet shall be sufficient if you mark them to give occasion to glorify Almighty God in His wonderful works and such variety in His creatures. And to speak somewhat of fishes, in all places of calm, especially in the burning zone near the line (for without we never saw any) there waited on our ship fishes as long as a man, which they call Tuberones; they come to eat such things as from the ships fall into the sea, not refusing men themselves if they light upon them. And if they find any meat tied in the sea they take it for theirs. These have waiting on them six or seven small fishes (which never depart), with guards blue and green round about their bodies, like comely serving men; and they go two or three before him, and some on every side. Moreover, they have other fishes which cleave always unto their body, and seem to take such superfluities as grow about them, and they are said to enter into their bodies also, to purge them if they need. The mariners in times past have eaten of them, but since they have seen them eat men their stomachs abhor them. Nevertheless, they draw them up with great hooks, and kill of them as many as they can, thinking that they have made a great revenge. There is another kind of fish, as big almost as a herring, which hath wings and flieth, and they are together in great number. These have two enemies, the one in the sea, the other in the air. In the sea the fish which is called albocore, as big as a salmon, followeth them with great swiftness to take them. This poor fish not being able to swim fast, for he hath no fins, but swimmeth with moving of his tail, shutting his wings, lifteth himself above the water, and flieth not very high. The albocore seeing that, although he have no wings, yet giveth he a great leap out of the water, and sometimes catcheth him, or else he keepeth himself under the water, going that way on as fast as he flieth, and when the fish, being weary of the air, or thinking himself out of danger, returneth into the water, the albocore meeteth with him. But sometimes his other enemy, the sea-crow, catcheth him before he falleth.

With these and like sights, but always making our supplications to God for good weather and salvation of the ship, we came at length unto the point so famous and feared of all men, but we found there no tempest, only great waves, where our pilot was a little overseen; for whereas commonly all others never come within sight of land, but seeing signs ordinary and finding bottom, go their way sure and safe; he thinking himself to have wind at will, short so nigh the land that the wind turning into the south and the waves being exceeding great, tossed us so near the land that the ship stood in less than fourteen fathoms of water, no more than six miles from the Cape, which is called Las Agullas, and there we stood as utterly cast away; for under us were rocks of mainstone so sharp and cutting that no anchor could hold the ship, the shore so evil that nothing could take land, and the land itself so full of tigers and people that are savage and killers of all strangers, that we had no hope of life or comfort, but only in God and a good conscience. Notwithstanding, after we had lost anchors, hoisting up the sails so as to get the ship a coast in some safer place, or when it should please God, it pleased His mercy suddenly, where no man looked for help, to fill our sails with wind from the land, and so we escaped, thanks be to God. And the day following being in

the place where they are always wont to catch fish, we also fell a fishing, and so many they took that they served all the ship for that day and part of the next. And one of them pulled up a coral of great bigness and price. For there they say (as we saw by experience) that the corals do grow in the manner of stalks upon the rocks in the bottom, and were hard and red.

The day of peril was the 29th of July; and you shall understand that the Cape passed, there be two ways to India, one within the Isle of St. Lawrence, which they take willingly, because they refresh themselves at Mozambique, a fortnight or a month, not without great need, and thence in a month more land in Goa. The other is without the Isle of St. Lawrence, which they take when they get forth so late, and come so late to the point that they have no time to take the foresaid Mozambique, and then they go heavily, because in this way they take no port. And by reason of the long navigation and want of food and water, they fall into sundry diseases, their gums grow great and swell, and they are fain to cut them away, their legs swell, and all the body becometh sore and so benumbed, that they cannot stir hand or foot, and so they die for weakness. Others fall into fluxes and agues, and die thereby. And this way it was our chance to make; yet, though we had more than one hundred and fifty sick, there died not past twenty-seven, which loss they esteemed not much in respect of other times. Though some of ours were diseased in this sort, yet, thanks be to God, I had my health all the way, contrary to the expectation of many. God send me my health so well in the land, if it may be to His honour and service. This way is full of privy rocks and quicksands, so that sometimes we durst not sail by night, but by the providence of God we saw nothing, nor never found bottom till we came to the coast of India. When we had passed again the line, and were come to the third degree, or somewhat more, we saw crabs swimming on the water, that were red as though they had been sodden, but this was no sign of land. After about the eleventh degree, the space of many days, more than ten thousand fishes by estimation followed round about our ship, whereof we caught so many that for fifteen days we did eat nothing else, and they served our turn very well, for at this time we had neither meat nor almost anything else to eat, our navigation growing so long that it drew near to seven months, whereas commonly they go in five, I mean when they sail the inner way. But these fishes were not sign of land, but rather of deep sea. At length we took a couple of birds, which were a kind of hawk, whereof they joyed much, thinking that they had been of India, but indeed were of Arabia, as we found afterwards. And we that thought we had been near India were in the same latitude, near Socotera, an isle in the mouth of the Red Sea. But there God sent us great winds from the north-east, or N. N.-east, whereupon unwillingly they bear up towards the east, and thus we wait ten days without seeing sign of land, whereby they perceived their error, for they had directed their course before always north-east, coveting to multiply degrees of latitude; but partly the difference of the needle, and most of all the running seas, which at that time ran north-west, had drawn us to this other danger, had not God sent us this wind, which at length waxed larger, and restored us to our right course. These running seas be so perilous that they deceive the most part of the governors, and some be so little curious, contenting themselves with ordinary experience, that they care not to seek out any means to know when they swerve, neither by the compass, nor by any other trial. The first signs of land were certain fowls, which they knew to be of India: the second, boughs of palms and sedges; the third, snakes swimming on the water, and a substance which they call by the name of a coin of money, as broad and as round as a groat, wonderfully painted and stamped by nature, like unto some coin. And these two last signs be so certain that the next day after, if the wind swerve, they see land, which we did to our great joy, when all our water (for you know that they make no beer in those parts) and victuals began to fail us; and to Goa we came the 24th of October, there being received with passing great charity. The people be tawny, but not disfigured in their lips and noses, as the Moors and Kaffirs of Ethiopia. They that be not of reputation, or at least the most part go naked, saving an apron of a span long and as much in breadth before them, and a lace two fingers broad before them, girded about with a string, and no more. And thus they think themselves as well as we with all our trimming. Of the fruits and trees that be here I cannot now speak, for I should make another letter as long as

this. For hitherto I have not seen tree here whose like I have seen in Europe, the vine excepted, which, nevertheless here is to no purpose, so that all the wines are brought out of Portugal. The drink of this country is good water, or wine of the palm tree, or a fruit called cocoas. And this shall suffice for this time. If God send me my health I shall have opportunity to write once again. Now the length of my letter compelleth me to take my leave, and thus I wish you most prosperous health.

From Goa, November 10, 1579.

Your loving son,

THOMAS STEVENS.

The other letter, to which reference has already been made, was likewise written from Goa, but four years later than the first, that is on the 24th of October 1583, and addressed by the writer to his brother Richard Stephens, who, as we have mentioned before, was a Doctor of Theology in Paris. Unlike the first, however, it is written in Latin, probably to be in keeping with the dignity of the learned Professor. A copy of it, though with several omissions, is preserved in the National Library of Brussels.(1) Below we give a full translation of the portions still extant rather than make extracts, in order not to further mutilate a precious document which, we think, our readers would wish to have as intact as possible.

I. H. S.

MY DEAREST BROTHER, PAX CHRISTI.

Your letter from Cahors written on the 28th of May 1581 reached me at Goa on the 12th of October 1583. Nor am I astonished that such a long period of time should have elapsed between your writing and my receiving it. For I doubt if you have a convenient way for sending your letters to Lisbon. It may also be that you are not acquainted with the time when Portuguese ships yearly sail from the port of Lisbon; and I should like you to know that this takes place about the 25th of March since the correction in the calendar. Thus it happens that every year, but in different months, some ships sail from the port and others steer into it. As for me, I am often deterred from writing to you as I know not where you are, except on the receipt of a letter from you. And even when you have mentioned Cahors or Paris in your letter, I still remain ignorant as to which way or by whom I ought to forward my letters to you, especially when you have failed to explain these things to me. All that you said in your long wished-for letter was most welcome to me. Indeed I read it with that degree of pleasure which a letter from such a brother deserved.

I have come to know of everything regarding the Fathers of our Society and the Catholics of England. Letters from Ours and accounts of the persecution in England have informed us of the illustrious martyrdom of Father Campion and his companions.(2)

I was exceedingly pleased with the account you gave me of each of our common friends. It is only natural that I should desire to know something about the state of those whom I daily recommend to God in my prayers. I am glad that our esteemed father is well, but I am astonished to find that he has been spared altogether in this calamity. It is wonderful that, after having been so often harassed by heretics in a peaceful republic, he should have come off safe from a wide-spread slaughter of citizens. As for our relative and, as you say, my namesake having been appointed Viscount of Boervensis, I pity him. This is not the time for honours but confusion. You know how hard it is for a man with this office not to abuse his power even against Catholics.

I congratulate you on your possession of friends and benefactors. But listen to me, dear brother, it is only He for whose love you have left your country that can bestow on you the greatest help and

(1) It was from this Library that the writer on Fr. Stephens in the *Mangalore Mangazine* obtained a copy of the same letter.

(2) Blessed Edmund Campion, S. J., was hanged, drawn and quartered for the Catholic Faith, at Tyburn, London, December 1, 1581. Along with him suffered Blessed Alexander Briant, S. J. These and fifty-two others who were martyred in England from 1535 to 1581 were Beatified by Leo XIII., December 9, 1886.

distinction that you may hope for. You have within yourself all that you can desire. If indeed, as you yourself tell me, you look for means to favour the cause of some Catholic exiles, I praise you for your wisdom. But unless you come into possession of some small estates by winning the good graces of the grandees, Christ will not have wherewith to feed His own. You should, however, understand me to speak in such a way that, if one day Almighty God inspires you from heaven with the idea of embracing a more perfect kind of life, the protection of these great men may prove no hindrance to you. "Be on your guard against the snares of your enemies," is a maxim that you should highly treasure. I am glad that you have always been enjoying good health. I, too, though tried by a serious illness during the first year, recovered that very year. Not long after, owing to the vast harvest of souls and the extremely few labourers, I had to be advanced to Holy Orders. After this I was sent to the peninsula of Salsette to help the Christians lately converted. This peninsula is under the dominion of the Spanish king. It lies near the island of Goa. With an extensive curve it encloses that part of Goa which looks to the south, as well as a part of the continent. On the north and the east it is bounded by a broad river; on the west, by the Indian Ocean. Moreover in the south it is divided from the continent by two small rivers flowing on both sides, and by densely wooded hills. It is six miles in breadth and eighteen in length. There were eight churches in this place, and last year three more were added to them. It was only natural to add to the number of churches, as the number of Christians was on the increase. There is, however, one part of this peninsula, the one, I mean, that is nearest the continent, in which there are but a handful of Christians; the pagans, of whom there are a great many, are all of a warlike character and are the sworn foes of the Portuguese name. They are dead against the Christian faith, and have for many years been doing great harm to the Christian republic, partly by their open attacks and partly by their conspiracies. For, as in many other places subject to the Portuguese, the pagan temples have been destroyed, and . . . . (Here many things are missing) . . . . . .
a most industrious procurator. With these, two other Brahmins and a boy of the same caste and descended from the very people of Cuncolim, whom however the inhabitants did not spare on account of their great hatred for the Fathers. Another boy of excellent character and tried virtue, named Alphonsus, fell in with the enemy, and because he would not give up the breviary of Fr. Peter Berno, the tendons of his hands and knees were cut. He continued to live till the next day, shedding a great deal of blood, and having at last received a deadly wound from the enemy, expired. Two or three of his attendants were murdered; the rest effected their escape by flight or were spared by the enemy. Such was the end of our Fathers, who were so eagerly zealous for the salvation of souls as to give rise to the hope that with their help the Christian religion would be propagated throughout the length and breadth of the land. It is unnecessary to say who Fr. Rudolph Acquaviva was, as he is very well known in Rome and is illustrious for the nobility of his birth and the lustre of his virtues. Rudolph, whom the most powerful Moghul king had not the courage to face and who was safe among so many thousands of hostile Mahomedans, a year or two after he had returned to Goa, fell in the same week and on the same day, and was put to death near Goa by a few barbarians who were subjects of the Catholic king. The name of Alphonsus Pacheco is not altogether unknown. A Spaniard by nationality, he was sent to Rome that he might inform Ours of the events that were taking place in India. During this journey he was worn out with care and want of sleep, and yet with a spirit undaunted by so many and such great dangers and inconveniences, he returned to Goa together with thirteen companions, who had been greatly wished for. In Goa he did the work of the Society with such ardour that he seemed like one just entering upon the service of God. Fr. Peter Berno, a Lombard from near Lago Maggiore, proved himself such a strenuous and zealous soldier of Christ, that it was believed of him that within a few months he would leave but few pagans in his parish. Not long before, he had accompanied the Portuguese army and was the first to set fire to the Cuncolim temple. He had also slain a cow upon the altar of the idol so as to clear the place of the superstitious people. He was therefore hated by the infidels, as was seen from the horrible treatment of his body; for they plucked out one of his eyes, cut off the whole of his skull and committed other acts of atrocity which I am loath to recount. Fr. Antony Francisco, born in far-famed

Coimbra in Portugal, accompanied his father Pacheco from Portugal; and though he had been destined by Fr. Provincial to the Molucca Islands, he was repelled by contrary winds and made for the College of Salsette, where he gave unmistakable signs of the fruit that was to be reaped by his ministry in the future. They say that Francis Aranha was not found among the dead, but being carefully sought for, was dragged out of a thicket of thorns and expired, boldly confessing the name of Jesus in the midst of many torments inflicted on him near the idol by the pagans who overwhelmed him with contumely and insults.[1]

This indefatigable son and helper of the Society, who was a Portuguese by nationality, besides carrying out many other arduous works for which he ever showed himself ready, had in the same year begun and completed the church of Cuncolim. Lest, however, you should be led to think that virtue has shone forth only in our own circle, I will speak of Paul Costa, of whom I have already made mention. Owing to the familiarity which existed between us, he had a year before asked me if he could find an occasion of dying for the Christian faith. In order to try him I answered, "You can easily meet with death. But what fruit do you expect to gather from such a death?" On this he sighed repeatedly and replied: "O how beautiful it is to lay down one's life for the Faith!" The enemy easily permitted the bodies of the others to be buried by their friends and relatives, but those of Ours they cast into a well overgrown with thorns, and in spite of our many entreaties, it was only on the third day that, with the permission of Ariolus, they were granted to us. As you read these things, our condition will seem to you not very prosperous. But if you knew how day by day we are harassed from quarters from which it was to be least expected, all that I have said will present itself to you in a very favourable aspect. But enough of these disasters, which I have related to you that you may understand that, though we have fled from England and have not sought refuge in France, there has been no lack of dangers and troubles in India. Passing over all this, therefore, I hasten to another event which indeed gave us an equal amount of trouble in the beginning, but owing to the sweet disposition of Providence resulted in a happier issue. The Father whom I succeeded in this residence left with me a Brahmin boy of an uncommon character who had been baptized by him two years before. He had an elder brother who, too, was a Christian, but as far removed from him in a Christian spirit and piety as he was close to him in relationship. Their mother as well as the rest of their relatives so obstinately persisted in infidelity that they strove both openly and covertly to pervert this boy. After he had spent some months with us, he became desirous of learning Latin, and with the permission of Fr. Provincial was about to leave for Goa, when the prospect of his departure so alarmed all his relatives and pagan acquaintances, but most of all his brother, that they began to reason within themselves, saying:—"If he masters the Latin language, it is to be feared that relying upon the support of literature he will greatly injure us and our sect." To be short, they made a conspiracy. They invited the boy home as if to let him say farewell to his relatives; but when their entreaties had proved of no avail to bring him over, and the boat into which he had got was about to leave, the pagans led him off from it partly by force and partly by importunities, and handed him over to his brother that he might prevail upon him. But seeing that this way was a failure, they had recourse to other means. They allowed him to proceed, for when he saw that he had been shut out from the sea, he did not worry about the boat but thought he would be able to travel on foot. As he was making his way, his brother with two companions followed him. He asked him if he meant to leave his brother and the rest of his relations without bidding them farewell, and threatened him with violence in case he should proceed further. Then at last, compelled by necessity, the boy consented. At home he found his mother and some other relations. Some of these together with his mother had up to this day been living as exiles in the neighbouring country, but had returned home allured by the hope of this prey. They received the young man with open arms. They set before him food that had been so villainously medicated as to make him lose instantly his reason and memory, with the result that he knew not where he

(1) These five martyrs for the Faith were Beatified by Pope Leo XIII. in 1893. See *The First Christian Mission to the Great Moghul*, by Father Francis Goldie, S. J., for an interesting account of them.

was or what he was doing. We have here a fruit called *Duttro,* and if any one tastes of it he is out of his mind for twenty-four hours, in such a way that you would not be able to tell whether he was drunk or utterly abandoned. With its juice they seasoned his food, and as after some hours he was coming back to himself, they repeatedly offered to him the same noxious food. Being out of his senses, he raved in a wonderful manner, embraced shadows which he took for our Fathers, went about seizing the leaves of the trees glistening in the moonlight, thinking that they were the letters which he had received from us to be carried to Goa. While he was raging in this fashion, they laughed at him in their more than brutal cruelty and led him bound into the territory of the pagans. And first of all they washed his head and the whole of his body with water, as is their custom, in order to bring him to himself. They then threw him into a prison, or rather into a cave, and placed two ruffians to watch over him. When he regained his senses and knew full well where he was, he first pitiably lamented his condition, but presently recommended himself and all his affairs to Almighty God. His mother, on the contrary, tempted him in all possible ways, trying to persuade him to give up the Christian faith as his brother had done, and to put on the pagan dress and turban. She promised him mountains of gold if he obeyed, and threatened him with no end of torments if he did not. Besides, they brought him sacred ashes, which when mixed with food were believed to have the power of changing one's mind. But he, having made the sign of the Cross over his food, swallowed it boldly. When the infidels observed this, they strove to check his hands. When he had thus lain in chains for ten days or more, a certain apostate, a previous acquaintance of his, came to him. Bernard (for that is the name of our boy) said to him:—"Is it possible, my friend, that I am treated in this way in your property and grounds. Do I not know your relations from whom our Fathers every year buy cloth for those that are going to be baptised? How painful will it be to the Fathers to hear it reported that I am detained in chains in a place belonging to one to whose friends they are so kind." The apostate, pretending to be moved by what he said, called Bernard's mother and said to her:—"I praise your efforts, but beware of being deceived by too great a hurry. You think of changing the mind of your son in one day and that by using violence. Now this is simply impossible. He fell away from us gradually, and gradually must he be recovered. For we, too, were Christians once upon a time. Gradually were we won over to the Christian religion and gradually did we leave it. This is not to be wondered at, seeing that the Fathers themselves do not prevail upon one the very first day, but attract people little by little, and having kept them for some time, wash them at last in the waters of baptism. So shall it be with this boy if you choose to have me for your adviser. First of all he must be set free; then we must gently draw him by many allurements. For, if you do him violence, you will only make him the more obstinate." At this the mother ordered her son to be released, while the brother and the other relations strongly insisted on the same. He was delivered from prison and was put only under the care of a guardian. The latter, in order to watch him better, made it a rule for himself to sing away the night, leave his bed at day-break and sleep during the day. When a day or two had passed in this kind of alternate watching and sleeping, the boy who had marked the time favourable for his escape, fled from the house when the sun had already risen and his warder was sleeping, and concealed himself in a thick plantation. He avoided going far lest he should be intercepted by his pursuers. They, on the contrary, thinking that he had fled to the territory of the Christians, scoured the more distant localities, heedless of the neighbourhood. At last, as the day was getting warm, they returned home worn out by the heat. The boy, who with his own eyes was watching their movements and with open ears was listening to their words, seized the opportunity and continued his flight through dense hills and hidden valleys until he gained the bank, which, from the opposite side, faces the fortress of Salsette and our College. Here he found a boat by the disposition of Providence. Using a branch of a palm-tree (cocoanut-tree) for an oar he crossed the river, and was received with joyous surprise by the Fathers who had been praying for him with the utmost solicitude. And these, dear brother, are the storms, these the billows which threaten us as we are sailing on this sea and of which you asked me to inform you. Here are birds some of whom have been lifted up on high as if on the wings of pious desires and, as we trust, have gained

the regions they so eagerly longed for, and others are yet on earth though filled with the hope of a like happiness. Here are trees some of which have fallen, not indeed to be burnt but to be transferred to the heavenly mansions, and others are bearing fruit of no despicable kind. However, lest I should seem to have paid no attention to your request, I will say a few words about what you have asked me.

We have here a tree oftener seen than the elm or the vine, called the Palm on account of its likeness to it, or perhaps because it is really so, if you admit that palm is a generic word and consists of two species. It gives oil, liquor *(vinum)*, toddy *(lac)*, syrup *(mel)* sugar and vinegar. Coir-rope is also made from it to tie with, and its branches are used to protect huts from rain. It gives fruit all the year round, which are rather nuts than dates, resembling a man's head. When the exterior rind has been removed, they equal the size of two fists. Inside, the fruit contains water like light beer and good to quench one's thirst. It is so plentiful that, after drinking from one fruit, you would not look for another. In the interior of the nut is a kernel lining it all over like a covering and forming a prized article of food. The shell furnishes the blacksmith with charcoal. Those that live near the sea not only load their boats with the tree, but also utilise it for making ropes and sails. You will find hardly any piece of writing except on its leaves. Those that live on land invariably make use of them to shelter themselves from rain. Many are the languages of these places. Their pronunciation is not disagreeable, and their structure is allied to Greek and Latin. The phrases and constructions are of a wonderful kind. The letters in the syllables have their value, and are varied as many times as the consonants can be combined with the vowels and the mutes with the liquids. The climate is not painful to us. The heat, which was formerly said to render the earth uninhabitable, is so much tempered by refreshing winds that it is milder than in Italy or Spain. From the time the sun reaches the meridian to the time it returns to the same point through the zodiac, it is winter and not summer in all the territory from Goa to Comorin. But winter in this country is distinguished from summer only by rain, and not by cold, so that the verdure of the fields would make you think that it is summer, whereas the rain with the mild cold, that it is winter. For though the forests are scorched by the sun from October to May, still the leaves of the trees are green the whole year round. Thus far about these matters. There is no reason why you should say that the sun has set on you in the west while he (as you say) visits us from the east. For we too, while attended by prosperity, experience much of adversity; and as for you, though you are fallen, there remains a great hope of salvation. Nor does Calvinism rage so widely among you as Arianism once did almost all over the then known world. Let us pray God, then, that He may grant us to avail ourselves of these calamitous times to make progress in the path of virtue with all patience and longanimity, and the more vigorously to make headway in the face of adversity with our united strength, so that the temptation itself may become a means of salvation, and what is a cause of ruin for others may be for us an occasion of acquiring glory. May we both receive this grace from Him who has grounded us firmly in the Catholic faith. Farewell.

From the foregoing letters our readers will have gathered how the young missionary was engaged during his first four years in India. Having, for a time, been Minister of the Professed House at Goa and Rector of Salsette College for five years and temporary Socius to the Visitor, Fr. Stephens or Padre Estevam, as he was henceforth to be known, spent the remaining forty years of his sacred ministry chiefly among the Brahmin Catholics of Salsette. It is said of him that, while yet a novice at Sant' Andrea's in Rome, he was favoured in dreams with the foresight of an unknown edifice, with which, on his arrival at Salsette, he was able to identify the Jesuit House that was to be his home for the rest of his life. So beloved was he by his people and so completely devoted were his energy and zeal to the good of their souls, that his Superiors never thought of depriving Salsette of the benefit of his labours. He made himself all to all men, so that attracted by his noble qualities of head and heart, even English Protestants are said to have sought from him counsel and comfort, and asked his services on behalf of his

countrymen in peril in a foreign land. In 1583 four English merchants, Ralph Fitch, John Newbury, Leeds and Storie went out to the East Indies, in quest of fortune, by the overland route which Caesar Frederick had followed. But at Ormuz, the Portuguese authorities, learning that these Englishmen were engaged in trade and jealous of any commercial interference on their part, caused them to be arrested as interlopers and pirates, and accordingly they were thrown into prison. The news of their sad plight was communicated to Fr. Stephens who was sorely grieved to hear that his countrymen were in durance vile, and lost no time in procuring their release by using his influence with the Authorities. This was not, however, the only occasion on which the interests of Englishmen in India received the ready help of the patriotic Jesuit of Wiltshire. In a petition addressed from prison to James I, Thomas Pounde refers to his companion of bygone days in the following terms: "Fr. Thomas Stephens there thirty years since a famous preacher of the Society at Goa, where their colony of St. Paul's is at the East Indies, of whose great favours there showed to many of our English Protestants there sometimes arriving, they have in the history of their navigation given good testimony." Nor was the benevolence of this English Missionary confined to his countrymen and friends, but extended to all Europeans who stood in need of his help. M. Pyrard de Laval, a French traveller, testifies to the generous assistance given him by Fr. Stephens, when he was in prison in Goa in 1608.

There is no doubt that Fr. Stephens was preëminently an apostolic man, whose heart overflowed with an all-embracing charity. In the *Ensaio Historico da Lingua Concani* J. H. da Cunha Rivara, however, cites from a letter dated the 14th February 1620, written from Goa by the Governor Fernâo de Albuquerque to Philip III. of Spain, a passage containing a reference to Fr. Stephens, from which we take the following pair of sentences as translated by the late Doctor Gerson da Cunha in *The Origin of Bombay*: "It is not convenient for the service of Your Majesty to have foreign prelates here, nor for the foreign members of the Society of Jesus to come to these missions. This is so true that an English priest of holy life, while on his death-bed in the Professed House of the Society in this city, said an hour before he died that the Portuguese were too suspectless in admitting foreigners into this State." From this Doctor da Cunha infers that Fr. Stephens must, in his dying moments, have repented of having, through his letters home, been the cause of his countrymen's commercial enterprise in India, which gave rise to so much jealousy and bad blood between the Portuguese and the English. But the Governor's letter from which we have quoted, continues, "He (Fr. Stephens) did not declare whether his words were applicable to the religious alone, but I believe that he meant both the ecclesiastics and the laymen." The learned Doctor, however, further adds: "Thomas Stephens's repentance must have been sincere, for after the letter he wrote to his father on the 10th of November 1579 about a fortnight after his arrival in Goa, he does not seem to have held out any more inducements to London merchants to embark on Indian Speculations . . . ." But the letter of November 10, 1579, which, however, is the only one preserved of those written by the Jesuit Missionary to his father, and which we have given in full, could hardly have been the one that held out any of the said inducements. It will have already been evident that the letter in question only gives a detailed description of the writer's long and interesting voyage to India and concludes with his first impressions of the people and the places he had seen. But even letting this pass, from his life-long friendly and auxiliary attitude not only towards Englishmen but towards all foreigners, it seems hardly probable that, beyond regretting the fact of the jealousy existing at the time between the

Portuguese and the English in the East, Fr. Stephens should, as inferred by the learned Doctor, have repented of having by his letters induced his own countrymen to come to India. And why, indeed, should he, a humble minister of Him Who said that His kingdom was not of this earth, be troubled—and at the supreme moment of death—about a question that concerned purely earthly advantages in dispute between members of two different nations, both of which might with equal right, claim a share therein? And one of these nations, it need not be added, must certainly have been very dear to him by the mere fact of his having been born an Englishman. But it is most likely that the thoughts of the dying priest were justly and anxiously busy with matters ecclesiastical, which were indeed in a seriously complicated state owing to the ill-conducted Inquisition and to the strifes, prevailing even in India at the time, among the different Orders of monks, which were also nationally different and could not, therefore, be expected to work together in harmony. This view would seem to receive greater support than that held by the learned Doctor, from the statement just quoted from the Governor's letter, which, however, leaves the point at issue not definitely settled. "He (Fr. Stephens) did not declare whether his words were applicable to the religious alone . . ." says the Governor, implying, thereby, that the words were applicable to them before all others; and, it is quite probable, as we have shewn, that no others were intended.

The forty years spent by Padre Estevam in his Indian Mission were years of ceaseless toil, the monotony of which was not diversified by any striking event. As we have already said, he devoted his fervent zeal and untiring energy to the interests of the Brahmin Catholic community of Salsette, which gradually grew in spirit and in numbers. He had missed the martyr's palm on more than one occasion, and he sought for means of rendering the greatest service he could to the people among whom his lot had been cast, by way of making up, as it were, to some extent for the lost chances of dying for the Faith. With this object he applied himself to work of a literary kind, best suited to his talents and temperament, and, in the midst of a busy missionary career, produced many books and pamphlets intended to benefit his brethren that were to follow him in the Apostolate as well as the Faithful in his charge. But of the various writings of Fr. Stephens only a few have been handed down to posterity. The suppression of the Society of Jesus in 1773 and the checkered career, up till a hundred years ago, of the Konkani race—the descendants of the Brahmin Catholic Community of the Salsette of yore—scattered and destroyed most of the literary monuments of the past and consigned to oblivion the traditions of a once glorious day. This accounts for the fact, hinted at the beginning, that the details we possess of Fr. Stephens's life are few and meagre. What is even more singular is that in Goa itself his English name, preserved intact only in the official catalogues of the Jesuit Missions, appears to have been seldom heard. Among his clerical brethren he was known as Padre Estevam, and the laity seem to have improved upon the appellation and turned it into Padre Busten, Buston, and the grand and high-sounding de Bubston.

Thus the drawing-up of anything like a complete list of Fr. Stephens's writings is indeed an impossible task. That the author of the *Christian Puránna* must have acquired a complete mastery of the vernaculars, Marathi and Konkani, and of the parent language Sanskrit, goes without saying. And Mr. Pollard tells us in the *Dictionary of National Biography* that Padre Estevão was the first to make a scientific study of Canarese, the vernacular Malabar tongue (sic), that he also learnt Hindustani and that in both these languages he published manuals of piety and Grammar. Yet not a single one of Fr. Stephens's Canarese or Hindustani productions is known to be extant. But it may be stated on the

strength of available testimony, that all the works of this English Jesuit were considered masterpieces of their kind and pronounced to be of such high merit by his co-labourers that they could undoubtedly have served as models for future writers.

The following list, though far from exhaustive, is as complete as can be of the writings of Fr. Stephens.

1. A letter to his father Mr. Thomas Stephens, a London merchant, dated the 10th Nov. 1579.

2. A letter to his brother Doctor Richard Stephens, Doctor of Theology in Paris, dated the 24th October 1583.

Both these letters, which are certainly important even from a historical point of view, would hardly need any remarks beyond what has already been said about them, as the actual documents have been reproduced in the foregoing pages.

3. A Catechism of the Christian Doctrine, which first appeared under the title: Doutrina Christã em lingua Bramana-Canarim, Ordenada a maniera de dialogo para ensinar os meninos, pelo Padre Thomas Estevão, Jesuita, no Collegio de Rachol 1622, (Christian Doctrine in the Brahman-Kanarese language, arranged in dialogue to teach children, by Fr. Thomas Stephens, Jesuit in the College of Rachol, 1622). This book was "a translation into Konkani of a Christian Catechism in Portuguese by Padre Marcos Jorge." It was published in 1622, three years after the death of the author.

4. A Grammar of the Konkani language.—This first grammar of an Indian tongue by a European must be regarded as a highly creditable attempt, and is undoubtedly a most interesting performance, though at present its only merit is bibliographical. For years the work remained in manuscript, and Fr. Diogo Ribeiro, S. J., is said to have added to it the fruits of his fifty years' study of Indian languages. But neither Fr. Stephens nor Fr. Ribeiro lived to see it in print; for it was only in 1640 that it issued from the press of St. Ignatius' College, Rachol, bearing the *Imprimatur* of the Provincial, Manoel Barradas, given with the consent of the Praepositus General of the Society, the Very Rev. Fr. Vitelleschi. Only two copies of the first edition are known to exist. But a second edition was issued in 1857. Sir Monier Monier-Williams in his Article "Facts of Indian Progress," to which reference has already been made, says: "I have seen an edition of his (Fr. Stephens's) grammar in the India Office Library but have never met with his other works."

5. The *Christian Puránna*, a fresh edition of which is now offered to the public, no printed copy of the work being extant. As the book is described in all its aspects fully in the *Introduction*, this mention of it should suffice for the present.

Fr. Stephens died in 1619, full of merits and years, at the age of seventy, and was probably buried at Rachol, the present Archiepiscopal Seminary of Goa. It may easily be imagined how deeply his flock must have mourned his death—the death of one whose name had become a household word in every Christian homestead of Salsette. Well might their grief be compared with the grief of the Israelites for their beloved patriarchs; for, like the Apostle of the Gentiles, this eminently-gifted and noble-hearted English Missionary, who lived and laboured and died in their midst, had made himself all to all men, and was loved and revered by all. Hence it is no wonder that even to this day, when three long centuries have rolled by since his death, the memory of his work and worth should abide whereso-ever there is a Christian congregation that can trace its beginnings to the wonderful zeal and ability of

the only English Jesuit who ever worked in the Indian Mission before the suppression of the Society in 1773. But the vast debt of gratitude owed by Catholic India to the apostle of Salsette must appear still more magnified, when it is remembered how great a loss to his native country was the gain to this foreign land, of his splendid and generous services. The abundant good fruit of his silent labours seems to have given Cardinal Allen (1532-94) a plea for protesting that Englishmen should not, when so much needed at home, be devoted to foreign missions. It is not, however, Indian Catholics alone that have reason to be grateful to Fr. Stephens. Both Rulers and Ruled throughout this vast empire and beyond it may be justly proud of his marvellous performance in the field of literature, and with thankful and appreciative recognition of his merits as author and as man, accord to his pious memory the meed of affectionate praise.

J. L. S.



INTRODUCTION

OF the works left by Fr. Stephens *The Christian Puránna* may rightly be called his *opus magnum*. Before treating, however, of the matter and manner of this work, it would be worth while to trace the genesis and the subsequent history of the marvellous production. From the Censures and Licences annexed it seems to have originally been written in Portuguese and then translated into the vernacular in which we now find it. The translation appears to have been completed in 1614[1] and printed for the first time, in 1616, as declared in the descriptive title in Portuguese first given to the book. It was dedicated to D. Fr. Christovão de Lisboa, Archbishop of Goa, Primate of India, etc., the Dedication being written in old Portuguese and dated from the College of Rachol,[2] the 29th of April 1616. It also contained an Introduction in the vernacular, written by the author, in praise of whom 14 strophes, written likewise in the vernacular and in the same metre as that of the work they commended, were contributed by Fr. Gaspar de S. Miguel of the order of St. Francis of Assisi. Along with the above-mentioned Censures and Licences, the first edition bore the usual *Imprimatur*, which had been given by Father Francisco Vieira, Provincial of the Society of Jesus, under date of the 22nd June 1615, by the order of the Praepositus General, the Very Rev. Claudius Aquaviva. The title-page was inscribed thus: *Discurso sobre a vinda Jesu-Christo Nosso Salvador ao mundo, dividido em dous Tratados, pelo Padre Thomaz Estevão, Inglez, da Companhia de Jesu. Impresso em Rachol com licencia da Santa Inquisicão, e Ordinario no Collegio de Todos os Santos da Companhia de Jesu Anno 1616.*[3]

A second edition, taken in hand in 1646 under the auspices of the aforementioned Fr. Gaspar de S. Miguel, who, with some other ecclesiastics, completed a revision of the work on February 20, 1649, appears to have been published in the latter year under the Indian title of the *Puránna*, in place of the original Portuguese designation borne by the first edition. It would be well to add here that the strange but significant combination of epithets conferred on the present edition, has been chosen for the sake of clearness and brevity, and has already been employed by the late Dr. da Cunha and others in speaking of the work. It is not known where the second edition was printed. But it must certainly

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1 See Stanzas 119 and 120, Canto 59, *Dussarem Puránna*. 2 The College of Rachol is no other than the old St. Ignatius' College erected at Rachol during the reign and mostly at the expense of king Sebastian of Portugal.

3 *Trs.*—Discourse on the coming of Jesus Christ, our Saviour, into the world; divided into two Treatises, by Fr. Thomas Stephens, Englishman, of the Society of Jesus. Printed at Rachol in 1616, with the permission of the Holy Inquisition and Ordinary in the College of All Saints of the Society of Jesus.

have made the work popular and created an increasing demand for it, for in 1654, only five years after, a third edition seems to have been issued, the Licences for it being signed by the Rev. Fr. Lucas da Cruz and another, under dates of the 2nd January 1653 and 22nd June 1654. This edition, which appeared under the confirmed title of the *Puránna*, bore the following inscription: *Em Goa com licenca da Santa Inquisicão e Ordinario no Collegio de S. Paulo novo de Companhia de Jesu. Anno de 1654.*[1]

Thus the work appears to have gone through three several editions within less than forty years from the date of its first publication. Yet, barring a few manuscript copies,[2] prized as heirlooms in the ancient families in South Canara, and, perhaps, a few more in Goa and thereabouts, no printed copy of *The Christian Puránna* is known to be extant either in India or in Europe. Some of the manuscript copies, however, notwithstanding the orthographical errors they contain, are monuments of patient labour combined with neat penmanship, being written with extreme care and in a beautiful hand reminiscent of the precious manuscript copies of the Bible made in the Middle Ages in Europe.

Granting that the book was actually printed three several times, the fact just mentioned would suggest that copies were so rare that it was found necessary to produce transcripts for the sake of possessing what must have been a veritable treasure to the early Christians of the "East Indies." But the regrettable difficulty of finding even a single printed copy of the work both in India and elsewhere, would seem to throw doubt on the evidence produced with regard to Fr. Stephens's *Puránna* having been printed. And the doubt would not lose much of its force even if the largest allowance were made for the nature of the Indian climate, which is held to be fatal to the preservation of books. Nor can the question be satisfactorily solved in the light of the vicissitudes that attended the Indian Christians up till a hundred years ago, and scattered and destroyed the precious records of the past. This process of obliteration, by the way, had already been started by the Portuguese conquerors, who, "in the first excitement of the conquest," are said to have had "all the books written in the vernacular language burnt, as convicted or suspected of containing the precepts and doctrine of idolatry."[3] The authority we have just quoted adds further the following remark: "In 1684, however, we are not a little surprised to see a viceregal proclamation forbidding the use of Konkani, and insisting on the natives of the Konkan speaking Portuguese." But all these adverse circumstances, it will be seen, would

1 *Trs.*—In Goa with the permission of the Holy Inquisition and Ordinary in the College of St. Paul, new of the Society of Jesus. Year 1654. 2 Almost every copy that can be traced is in Roman characters. Imperfect transliterations in Kanarese characters, however, seem to have been possessed by individuals ignorant of the English alphabet. The single Devanâgarī transliteration obtained in connexion with the present publication, through the kindness of Mr. J. A. Saldanha, is, however, full of modern forms given in place of the old ones of the Romanized copies, and contains, besides, numerous errors. It seems to have drawn a good deal of attention at the late Centenary Celebration of the Bombay Branch of the Royal Asiatic Society, at which it was exhibited at Mr. Saldanha's express desire. 3 See page 26, *The Konkani Language and Literature* by Dr. Gerson da Cunha, who has translated the passage in question from the Portuguese of J. H. da Cunha Rivara.

not be sufficient to account for the utter absence, ascertained after much enquiry and search, of printed copies of Fr. Stephens's memorable work.

There remains, however, another thing to be considered in this connexion. Similar in theme to the latter part of Fr. Stephens's epic, Fr. Francisco Vas Guimaraes had composed a book in Portuguese, a translation of which into a dialect of Marâthi, was printed in Lisbon in 1659, under the unqualified title of the *Purán*.[1] A reprint of this work was brought out in Bombay in 1857. Done into a speech prevailing mostly in the suburbs of Bombay, this *Purán* is a metrical account of the Birth, Passion, Death, Resurrection and Ascension of Our Lord, containing, besides, a few cantos devoted to the miracle of the Fiery Tongues, to the Blessed Virgin Mary, the Blessed Sacrament and the Holy Trinity. Now, if a translation of Fr. Guimaraes's *Purán* was printed, it is not improbable that Fr. Stephens's *Puránna* was also printed, seeing that it was bound to appeal to a far wider circle of readers on account of its language and style, and that it could therefore be reckoned a powerful means of effecting the work of conversion. And in view of the large press said to have been commanded at the time by the Jesuit Fathers in Goa, this supposition seems to attain a degree of certainty, even when we consider the profuse expense of printing a large volume such as is *The Christian Puránna*. But the aforementioned total absence of printed copies of the book, must leave us in hopeless mystery as to the actual truth of our conclusion, based on the supposition just made, as well as on the evidence furnished by the Censures and Licences, at least till such a day as should surprise us with the discovery of but a single copy in print, hidden away under dusty heaps of half-forgotten volumes in an obscure corner of some great library or museum in Europe. Meanwhile it may not be out of place here to hazard the conjecture that possibly the so-called printed editions were no more than lithographed ones—lithography was certainly cheaper and more common than printing in those days—and, for this reason, necessarily few and rare, as has already been suggested.

The Christian Puránna, as we now find it, is divided into two parts, the *Pailem Puránṇa* or the First Puránna and the *Dussarem Puránna* or the Second Purána and contains, besides, the Licenses,[2] the Dedication, the Author's Preface in the vernacular, and the strophes in praise of the author, which have all been mentioned before, and are appended to the present edition. The *Pailem Puránna* consists of 36 cantos, containing

[1] The Portuguese original seems to have been printed, for the first time, so far back as 1593, and, along with its translation in the vernacular, for the last time, in 1659. This interval of 66 years between the publication of the original and that of its translation, has, in the absence of any records relating to the life of Fr. Guimaraes, led some writers to the probable conclusion that the Father never came to India, and further that he did not know any of the Indian vernaculars. Thus the translation is attributed to some one or more of the band of missionaries who were in India at the time and who made a point of translating well-known religious works for the benefit of the Indian Missions. See J. H. da Cunha Rivara's Portuguese Introduction to his edition (1857) of Fr. Stephens's Grammar of the Konkani Language. [2] These, however, were not found in the copies collated but have been reproduced from J. H. da Cunha Rivara's lengthy Introduction referred to in the preceeding foot-note.

in all 4181 strophes and the *Dussarem Puránna*, of 59 cantos, arranged in 4 sub-divisions, according to the matter treated of, and containing 6781 strophes; the two parts thus making up a grand total of 10,962 strophes. These figures have been verified by a careful computation of the cantos and strophes contained in each of the several copies used in connexion with the present publication. But in every printed account of the work the total number of strophes is given as 11,018, of which 4296 are said to belong to the *Pailem Puránna* and 6722 to the *Dussarem Puránna*. Thus between the actual and the alleged total there is a difference of 56 strophes, which, in the face of the facts we give below, can only be accounted for by the probable supposition that the mistake in question arose either from the first printed account having followed the wrong computation added, as is generally the case,[1] at the end of a manuscript copy, and then being followed in turn, in this respect, by other accounts subsequently printed; or from some of the strophes, which are said to have been added later on by a different hand, as we shall presently see, having found their way into some of the copies preserved, on which the aforesaid accounts may perhaps have been based. This must have been so, as, if the strophes apparently missing actually formed part and parcel of the work, there would certainly result, through their loss, some discrepancy or other in the narrative, which, however, is not the case. On the contrary the Scriptural events narrated flow with an unbroken continuity so perfect that it leaves nothing to be desired. From this it is evident that the additional strophes must have been intended merely to serve the purpose of embellishment or of incidental narration of minor details, both of which the original could very well do without, as can plainly be seen. Besides, it should be remembered that the accounts just referred to, do not differ from the present in regard to the number of cantos in each of the two *Purânnas*. This would lend further support to the supposition above put forth. Concerning the additions referred to, Dr. da Cunha says in his essay on *The Konkani Language and Literature* from which we have quoted before: "Latterly Fr. Pascoal Gomes de Faria, a native of Goa, added in 1722 some 237 strophes to the seven cantos from 45 to 51 of the second part" of Fr. Stephens's *Puránna*. Unfortunately, there is no trace of these strophes in any of the copies collated by the present writer. But, anyhow, they cannot have been printed, or lithographed, as the case might be, for the last edition of *The Christian Puránna*, of which we have any information, was issued, as we have already seen, in 1654. Whatever may have been the fate of this superaddition of strophes, Fr. Stephens's work, as now offered to the public, cannot fail to impress the reader with the idea that it is the product of a single mind, at once unifying and unique, ardently at work on a grand supernatural theme.

1 This is the case with every such copy collated for the present edition as does mention the total number of strophes, which, however, is the same in all, though not the actual in any.

The Christian Puránna is said to have been held in great esteem especially by the middle and the lower classes of the Roman Catholics in the Konkan. In all likelihood it must have been read out to the Faithful in Churches in the early times regularly on Sundays and days of devotion, when it is probable that intending converts also formed part of the audience. "It was read until lately at a superstitious ceremony called *Soti*, i. e., *shasti-pujan*, a night-watch kept on the sixth day after a child's birth, to guard it against the influence of evil spirits, which are supposed to be specially prone to attack it on that day. This fatalistic doctrine prevailed for some time even among some of the educated Portuguese families in India, as we are informed by an edict of the Inquisitors, issued at Goa on the 14th of April 1736."[1] But the Catholics of Mangalore seem to have found in Fr. Stephens's precious book, a guide, philosopher, and friend during times of the direst calamity. While no less than sixty thousand of them were being hurried away to a cruel and ignominious captivity in Seringapatam to please the whims of Tippoo, it was the recital of the *Puránna* that kept the band of exiles true to the Faith. How they must have consoled themselves with the rehearsal of the pathetic strains that tell of the Saviour's sufferings and death on the Cross, and how sadly must their minds have turned homewards, where, perhaps, the self-same strains were being sung by the family circle gathered for night prayers! Even in the days of the captivity when every hardship must have seemed all the harder for home-sickness, it was again the *Puránna* that brought them true solace and taught them loyalty to the Faith, which they retained in the midst of their loss of freedom and fortune. Nearer our own times, however, Dr. Buchanan, an English tourist has recorded the pleasant effect, noticed by him while passing through Catholic hamlets in Canara, of the happy combination of prayer and musical recitals from the *Puránna*, which were an unfailing item at the family gatherings. But at the present day such recitals have unfortunately ceased in Catholic households and seem to be confined only to out-of-the-way churches, where appropriate passages from the *Puránna* are chanted and explained for the benefit of the uneducated Faithful during the Lenten season. This regrettable disappearance, from the Christian homestead of Canara, of an institution fraught with devotion and delight, may be attributed to a combination of causes including the spread of English education, the supply of Konkani translations in Kanarese characters, of books of piety, the neglect to cultivate the Puránnic language, and, last though not least, the extreme difficulty of procuring even manuscript copies of Fr. Stephens's voluminous work. Yet for all this the great religious epic has not entirely been forgotten in the land in which its lofty strains once exercised such soothing and ennobling influence on the Christian soul. And now that the public at large have the chance of possessing the precious legacy left by Fr. Stephens, it may confidently be hoped that *The Christian Puránna*, printed as it is to meet an earnest

1 See Dr. da Cunha's *The Konkani Language and Literature*, p. 31.

demand on the part especially of the Catholics of South Canara, will be duly restored to the position which it occupied in the days of yore.

And that position is no more than the just and proper due of the magnificent poem that tells of the Incarnation of the Second Person of the Holy Trinity for the redemption of mankind. Making the earthly mission of the Son of God and its fulfilment the central idea of the poem, the author draws not only upon the Old and the New Testament for his material, but likewise upon the sacred accounts handed down by tradition; and taking such portions as are directly subservient to his end, builds them up, various and complex as they are, into one harmonious whole presenting the commencement, the progress, and the culmination of one sublime action governed by one divine idea.

A cursory glance at the Table of Contents will show the reader what a vast extent of Scriptural and traditional ground has been traversed over in the majestic march of the grand epic. Were we to express by means of a parallel in Nature, the harmonious blending of the various elements that have gone to the making of the composite whole, we should certainly look for such a parallel in the magical tints of the rainbow that mingle and flow into one another with the subtlest and most exquisite powers of combination beautiful beyond words. The creation both of the visible and of the invisible world, the creation of the angels, the rebellion of their prince Lucifer and his party, the expulsion of the rebels from Heaven, the creation of the first man and woman, their disobedience and fall, the wayward career of mankind until the Deluge, the preservation of Noah and his family, the call of Abraham and, through him, of his posterity, to uphold and transmit pure and undefiled, the primitive revelation and worship of the Almighty Creator of the universe, and the long and successful struggle of the chosen people to maintain righteousness in the face of the rankest idolatry and rampant paganism—all this is skilfully woven into the texture of the poem, along with the events of the New Testament—the birth of the Blessed Virgin Mary, of St. John the Baptist, the Incarnation of Our Lord Jesus Christ, His birth, His life, His sacred ministry, and finally His Atonement on the Cross for the sins of mankind, His glorious Resurrection and His Ascension to Heaven, back to the embrace of His Eternal Father. And all this mingled and mighty mass of events is pervaded by one single main idea—the deliverance of mankind from the bondage of Satan—which gives to the work the marvellous unity of action that is among its essential charms. From first to last, appears above all the over-shadowing figure of our Divine Redeemer, Who is the hero of the poem. But the Hero of the *Puránna* is presented in a different aspect from that with which Milton has clothed Him in his *Paradise Regained.* The English poet makes the victory of Christ over Satan and his host the chief event that led to the restoration of the kingdom of Heaven; while the author of the *Puránna* shows our Lord as apparently humbled, though really triumphant, in His ignominious death on the Cross for the salvation

of mankind. In the former case Satan appears as powerless in his defeat, as he seems powerful in the latter, in his fancied victory over Christ, for the winning of which he had mustered all the forces of evil he could command—the blind hatred of the Jewish nation, the infidelity of king Herod, the timidity of the Apostles and the base cowardice of the Roman Governor.

Such is the brief outline of the whole poem which is nothing short of a glorious description of the rise of Christianity itself. But, as mentioned before, the poet has followed his own way in the selection of his material, passing over certain accounts of Sacred History, and introducing, where necessary, others belonging to tradition. The omitted portions of the Bible are the Book of Leviticus, the greater part of the Book of Numbers and of Deuteronomy, the Book of Judges, of Ruth, of Tobias, of Judith, of Job, of Esther, the Psalms, the Proverbs, Ecclesiastes and Ecclesiasticus, the Books of the Machabees, the Acts of the Apostles, and a few other Books and Chapters. The matter supplemented from traditional sources pertains mostly to the life of Our Lord and of His Blessed Mother. To give but a single instance, we may mention the Nativity of our Lady and her seclusion till her fourteenth year among the consecrated virgins, about which the Holy Scriptures are silent. Some of the details, too, supplied in the description of the Saviour's Passion and Death, would furnish another example; while a whole canto devoted to the Prophecies of the Sibyls, which are a rare piece of historical knowledge, would suffice to prove how valuable are the additions made by the author to the strictly Scriptural story.

Besides the freedom exercised in the selection of his material, the author has also exercised his freedom, as poet, in another respect, namely, in the interspersing of appropriate hymns and holy songs of joy and grief, together with the choicest blossoms of poetical imagery in the long, but lively and flowing narrative. But far ~~more important~~ than this is the feature, to which, as an essential characteristic of the *Puránna*, the author refers in his Dedication. It consists of the exposition of the mysteries and truths of the Christian Religion, made by way of questions and answers in the course of the Scriptural narrative. The questions are put into the mouth, now of a *Vipru* or *Brâhmannu* (a Brahmin) and now of a *Christâõ* (a Christian), whose introduction into the poem was probably devised not only to convey the idea of a mixed audience both of converts and intending converts at the usual lessons in Christian Doctrine, but also, and chiefly, to carry the appeal made through the book far and wide, to all non-Christians of whatever caste or creed. In fact the author addresses, along with the Faithful, all the four classes of Hindus, namely, Brahmins, Kshatriyas, Vaishyas and Súdras.[1] The answers proceed from the mouth of a *Pâdri Guru* (priestly instructor), who appears as the original narrator of the Scriptural story, and the author, at the end of each canto, reminds his readers that he is simply

[1] See page 203, *Dussarem Puránna*, strophes 42, 43, 44.

repeating the words of this instructor as addressed to his audience. This no doubt heightens the charm of Fr. Stephens's unassuming manner of performing the lofty task he set himself wholly and solely for the sake of winning souls to Christ. It would, perhaps, be superfluous to add that the catechetical mode of exposition employed in the *Puránna* serves the author's purpose admirably well. Through it are explained the attributes of God, the mysteries of the Holy Trinity and the Incarnation, the problem of evil, the apparent inconsistency of human suffering with Divine justice and mercy, the immensity of the love of the Creator for His creatures, the possibility for the human soul of attaining to the closest union with her Maker, and, in brief, every other point of Christian Doctrine that must greatly gain by comment on the part of one versed in philosophical and theological matters.

We now come to the medium through which Fr. Stephens makes his appeal in behalf of Truth and Light. His choice of the vehicle of verse in preference to 'pedestrian' prose, seems to have been made after a due appreciation of its advantages. He must have seen that the religious compositions of the Hindus were all written in verse; and, judging for himself what wonderful fascination they exercised, through their attractive garb, over the Hindu mind, more attuned as it is to poetry than to prose, he must naturally have decided upon choosing verse also as his medium. That verse, by itself, constitutes a source of uncommon delight, and that it is a mnemonic agent of surpassing value, by virtue of its power to express, with inviting brevity and pointedness, the eternal verities of life, are truths that need no repetition. But in the present case its merits were enhanced by the fact that the Hindu Puránas, against which *The Christian Purânna* was intended to act as a counter-attraction,[1] were all cast in a poetic mould. The vernacular Introduction by the author, to which we shall have occasion to refer later, expresses, among other things, the truth of this statement in language as convincing as it is beautiful.

But the medium of verse as employed by Fr. Stephens, has gained considerably at his skilful hands. *The Christian Purânna* not only possesses the greatest poetic beauty possible in such a composition, but also has the rare merit of containing almost literal renderings—all the more lovely for being literal—of the words and phrases, nay, of whole passages sometimes, of the Holy Scriptures, interspersed in appropriate places. This lends a two-fold charm to the sublime theme treated of in the work, firstly by presenting it in a splendid poetical garb and secondly by preserving, as far as possible, in the treatment, the simple, sweet and solemn literalness of the inspired original. We have already mentioned that to make a successful appeal to the Hindu mind was one of the chief objects of Fr. Stephens. To this end, in addition to choosing verse as his medium of instruction, he has further had recourse to an imagery that not only fits in with his work, with admirable

1 See, in addition to the author's Introduction, p. 7 of *Pailem Purânna* where the author also states his reason for writing in the chief vernacular of the "East Indies."

appropriateness, but also serves to keep the Hindu reader constantly regaled with familiar pictures and sentiments, which heighten the effect of the contrast existing between the essence of his Purânas and *The Christian Purânna*. Even several of the things in Nature, which are mentioned in the Bible, but which do not flourish under Indian skies, are expressed to advantage by the names of their nearest equivalents existing in this part of the globe. Thus we find in the sweet strains of our great epic the glowing richness of an out-and-out Oriental colouring borrowed from the Hindu poets, though, as stated in the author's vernacular preface, the diction of *The Christian Purânna* has, of set purpose, been rendered comparatively simple and easy. But the richness of Fr. Stephens's poetry is duly subdued, in keeping with the solemn grandeur of his theme, and neither the Scriptural narrative nor the instruction conveyed in its course, is allowed to suffer in the least from exuberant imagery. Last but not least, it must be mentioned, as an essential merit of the poem, that far from appearing to be a derivative piece of work, it seems to breathe in an atmosphere all its own, being as original as it was possible for it to be, within the bounds prescribed both by its matter and manner.

Were we to point out particular passages in *The Christian Purânna*, that have struck us as possessing great beauty and excellence, we might, perhaps, be committing the error of thrusting upon others the conclusions of our private judgment. But we cannot refrain from mentioning at least a few examples, if only to convey to the reader an idea of the highly gratifying attempt we have made towards a thorough appreciation of the work. The poet's invocation to the Holy Trinity, the passage in praise of the Blessed Virgin Mary, the stanzas extolling the Marâthi tongue—these invite the reader at the very outset. Proceeding further he is treated to a vivid description of the Deluge in all its terrific grandeur, and a little further on, in the story of Joseph the Patriarch, to a masterly discourse on the mystery of human suffering, vindicating the ways of God to man. Further still, the touching lament of the mother of Moses over her child, which she entrusts to the mercy of the waters, to save it from a worse fate at the hands of Pharao's men, will melt his heart with pity; while the awful narrative of the destruction of Jerusalem by the Chaldeans—less appalling, however, than the narrative of the demolition of the city by the Romans, which occurs later—will give him an idea of the descriptive power wielded by the author in the region of the terrible in human history. Passing on to the second part of the book, he will find in the "Birth of Christ" a veritable spring of heart-thrilling poetry, such as has been rarely wedded to that theme of supreme peace and gladness to Christendom. The stanzas in praise of the Holy Name of Jesus, the canto depicting the slaughter of the Innocents in the language of "blood and horror," and the strophes telling of the search of the desolate Mother for three anxious nights and days for her Divine Child lost in the Temple, will next hold his attention. Even the genealogy of Jesus traced backwards to

Adam through our Lady instead of through the Foster Father, as is usually done, will impress him with the admirable simplicity and brevity with which the long line of the names found scattered in the Bible, has been drawn up. But the personal delineation of Our Lord, as He may be supposed to have appeared on earth, the ghastly description of the sick and suffering of all kinds brought to Him to be cured, the extremely felicitous, literal rendering of the Sermon on the Mount, the horror-exciting picture of Hell as conceived by the poet, the praises of the holy Cross, at once the emblem of suffering and of salvation, the stunning account, already referred to, of the second destruction of the city of Jerusalem, and the soul-stirring presentment of the Last Judgment—all these will repay the reader's perusal with abundant delight and edification. And, as he turns over the last pages of the book, he will love to dwell on the sufferings and death of the Divine Saviour, to listen to the lamentations of the Virgin Mother, the Beloved Disciple and the penitent Magdalen, and will soon enough steep his soul in the glorious sunshine of the Resurrection of the Crucified Redeemer, and finally follow, in spirit, His triumphant Ascension to Heaven.

Having thus far dwelt on the theme of the work and its treatment, together with the strange vicissitudes through which the great epic has passed, we have now to consider *The Christian Purânna* with reference to its language, its metre and the system of transliteration employed by the author. To facilitate the reading of the quotations[1] that will have to be introduced in speaking of the linguistic aspect of the work, we have thought it advisable to take up first Fr. Stephens's system of transliteration.

At first sight it appears very strange that, writing in a downright Asiatic tongue, Fr. Stephens should have used Roman characters. But when it is considered that the use of these characters must have considerably diminished the difficulty of his labour, as it was more natural to him to choose his own alphabet than any other;[2] that apart from the non-existence of the now-abounding Devanâgarī type in India at the time, it was certainly easier, as it must always be easier, to bring out even a lithographed edition of a work in Roman than in the Devanâgarī characters; and that intended as *The Christian Purânna* was for a very wide circle of readers besides Christians, as is clear from the author's Introduction[3] in the vernacular, Fr. Stephens's writing it, as he did, pre-supposed the absence of any hindrance in the way of its being popular, it seems indisputable that the use of the characters adopted by him was best calculated to attain his object. Added to these reasons there was perhaps another in the aforementioned discouragement by the Portuguese polity, of the cultivation of Hindu literature through the ungrounded fear of

1 A transliteration according to Fr. Stephens's system—and no other will be used in order to avoid confusion—will be given along with every quotation in the Devanâgarī characters for the advantage of those ignorant of these characters.
2 It need not be mentioned that both in Great Britain and the Continent people prefer to have transliterations of Sanskrit works in Roman characters to having them in the original Devanâgarī characters, as is evident from the pretty large and costly number of Sanskrit books published there in Roman characters. This is sufficient to show that an Englishman would naturally choose his own alphabet in writing, no less than in reading, in an Indian language.
3 See, further on, the paragraphs of the author's Introduction, bearing out this statement, translated and transcribed in the Devanâgarī characters.

promoting idolatry, and in the probable disfavour in which the sacred script of the Hindus—the Devanâgarî alphabet—may have been held. Besides, written as it is in Roman characters, the *Purânna* may be said to mark in a monumental manner the establishment of a European power and the advent of the Christian Faith in India. And in view of the extreme probability that the Portuguese alphabet must in due course have become familiar to the people throughout the Portuguese territory, it would not be too much to conclude that Fr. Stephens's *opus magnum* gradually found favour with the general public, and became a much-loved and much-used possession in every Christian home. That it was so at least in parts of Canara has already been noted.

The system of transliteration adopted by the author is exceedingly simple and, in a way, almost original, though at the beginning of his *Arte da Lingua Canarin* (Art of the Kanarese Language), he mentions it as a well-established practice at his time. It is not known who was the inventor of it; but it is likely that it must have been evolved by the early Jesuits at Goa for reasons similar to those stated in the preceding paragraph. The late Dr. A. C. Burnell in No. 1 of his *Specimens of S. Indian Dialects* says: "His (Fr. Stephens's) system of transcription was based exclusively on the Portuguese alphabet, but is far more perfect than the systems advocated 200 years later in Calcutta;" while the late Dr. da Cunha in his essay on *The Konkani Language and Literature*, to which we have more than once referred, observes that, though "each writer interpreted the sounds by his own method of transcription, thus giving rise to a confused and often capricious mode of transliteration or Romanization" yet the system in question "appears to have been in most cases satisfactory, and in some respects even accurate and complete." Apart from being entitled to the merit of originality, it can, to a great extent, hold its own against the more learned systems introduced much later whether by Lepsius or by Sir William Jones, or even against that which appeared in our own day as an improvement upon the latter, inasmuch as it is quite within the grasp of the ordinary unscientific reader. But while Sir William Jones's system as modified, is being used by the greatest Oriental scholars in India, England, and on the Continent, the system employed by Fr. Stephens has long become a dead-letter through the shades of oblivion having slowly gathered around it. Referring, however, to the manuscript copies of *The Christian Purânna* inspected by him, Dr. Burnell adds: "As might be expected, few MSS. are exact in the use of this alphabet, and in the more recent copies of the *Purânna* of Estevão we find in every stanza the greatest irregularity, but the common use of the Roman character is an actual fact." But the MSS. collated by the present writer, were, in addition to being authenticated, in a way, by the stamp of age, found to be generally accurate and uniform in the use of this system underlying which may be discovered principles of orthography conceived and carried out on a broad and easy basis. Variations in spelling,[1] however, occur owing to the natural elasticity of

[1] A word is sometimes spelt differently in different places. But it will be seen from the tables given, that this does not in any way interfere with the pronunciation, which is arrived at either directly, or indirectly according to the rules of euphony applicable to the language transliterated.

pronunciation and the facility afforded by the characters used of intelligibly bringing out the same. But these variations occur largely in the employment of the aspirate[1] and in the more or less arbitrary interchange of *a* (अ) and a (आ)[1] in words. They are also observed in the use of the nasal,[1] which is said by some writers of note to be a characteristic of the people of the Konkan. But much latitude may be said to prevail in these matters both in Prákrit and in Marâthi writings.

In employing Roman characters, Fr. Stephens has altogether ignored the letters 'k'[2] and 'w', in accordance with the usage of writers in Latin and kindred languages, and retained 'f, and 'j' (replaced by 'i' in Latin) only in proper names and in words of foreign origin, the latter of which, however, occur here and there in the *Puránna.* The following tables are intended to illustrate his use of the letters, the exact sounds for which these stand being represented by the Devanâgarī and also by Kanarese characters.[3] The latter, however, have been introduced for the benefit of those ignorant of the former. English words illustrative of the sounds of the letters as used by the author, have also been supplied. But as it is almost impossible exactly to reproduce the pronunciation by a people that lived more than three hundred years ago, of some, if not most, of the words occurring in the *Puránna*, these tables cannot claim to be as perfect as may be desired.

THE VOWELS.

A = अ (ಅ), as in "flor*a*l" or आ (ಆ), as in "b*a*r", according as the word it begins is sounded in popular pronunciation; e. g. Anec*a* (अनेक, ಅನೇಕ್), Ar*a*t*a* (आरत, ಅರತ್).[4]

N. B.—All the other capitals are to be treated in pronunciation just as their corresponding small letters.

a[5] = अ (ಅ), as in "flor*a*l" e. g. *a*qh*a*ndd*a* (अखंड, ಅಖಂಡ್).

N. B.—Rules regarding the pronunciation of what is known as the 'inherent' अ in Marâthi and allied tongues, as they are spoken, are too many to note here. But they are simple, and a little practice in reading will soon accustom the ear to

[1] See the remarks printed at the end of the tables, p. lx. [2] In a small table given by Dr. Burnell in his abovementioned pamphlet, 'k', 'kh', and 'f' are found instead of 'g', 'qh' and 'ph'; 'j' also finds a place as if current in Fr. Stephens's system; besides 'x' is given as the equivalent of 'ç', 's' being entirely left out, though 'ss' is mentioned. No Devanâgarī equivalents are given. Probably the table was made out somewhat on an analogy with the one supplied (with Devanâgarī equivalents) by J. H. da Cunha Rivara in his *Notes* added to his edition of Fr. Stephens's Konkani Grammar, though it departs from the latter in some respects. Dr. Burnell, it may be added, regards *The Christian Puránna* as a pure Konkani production. But it will be seen that the letters 'k' and 'kh' have not been used by the author at all, so consistently absent are they in the MSS. collated by the present writer. 'k' is rejected by Latin usage, which Fr. Stephens seems to have followed, save in respect of 'y' and 'z', and 'ph', not 'f', is the proper aspirated form of 'p' in the Devanâgarī alphabet, and according to the genius of Sanskrit, Marâthi and kindred languages. [3] These were among the scripts used by the Goa Brahmins of old. [4] The final अ *(a)* is never pronounced in Marâthi: hence the necessity for clipping the Kanarese letter corresponding to 't*a*' in 'Ar*a*t*a*'. In reading, or rather in singing out lines of poetry, however, the final अ is fully sounded for the sake of the rhythm. This is also the case with any intermediate अ. See also '*N. B.*' under '*a*' above. [5] For typographical reasons *a* seems to have been given up by later writers and ŏ used instead. This substitution is to be found in the specimens of *The Christian Puránna*, given by J. H. da Cunha Rivara in his Introduction to Fr. Stephens's Konkani Grammar.

the proper sound. They can best be mastered by means of a Marâthi Grammar such as the excellent one by the Rev. G. R. Navalkar. Roughly speaking, however, the pronunciation of the 'inherent' अ may be said to depend on the tendency to vary the vowel-sounds in a word, by the combination of the consonantal sounds in it, according to its length, keeping in view, of course, its essential part or parts, so as to distinctly bring them out with a light and tripping accent and with euphony and ease. We give a few words, varying in length from two to six letters, to illustrate our statement :

कर	ಕರ್	*car*[1]	=do thou.
करण	ಕರಣ್	c*a*-rann	=a means of action; an organ of sense, etc.
करणें	ಕರ್ಣೇಂ	c*a*r-nnẽ	=to do.
करतल	ಕರ್ತಲ್	c*a*r-t*a*l	=the palm of the hand, (Sanskrit कर, a hand, and तल, a surface.
करडणें	ಕರಡ್ಣೇಂ	c*a*-r*a*dd-nnẽ	=to gnaw or bite, to wear away by gnawing or biting.
करनाटक	ಕರ್ನಾಟಕ್	c*a*r-na-t*a*c	=the Carnatic.
करनाटकी	ಕರ್ನಾಟಕೀ	c*a*r-na-t*a*quy	=relating to the Carnatic.
करकराविणें	ಕರ್ಕರಾವಿಣೇಂ	c*a*r-c*a*-ra-ui-nnẽ	=to grind or gnash (the teeth).

The following remark from the Grammar just mentioned deserves attention. "In the Dakhan, every inherent अ is fully sounded, and even the educated classes, unless they have long resided in Poona and its vicinity, are prone to do the same; thus, गोदडी, a coverlet=god-ḍí (but in the Dakhan—go-d*a*-ḍí)."

a = आ (ಆ), as in "b*a*r" e. g. alassi (आलासि, ಆಲಾಸಿ).

e = ए (ಎ), as in "wh*e*re" or य (ಯ), as in "*ye*t" e. g. diue (दिवे, ದಿವೇ) = lamps; pheddissy (फेडिसी, ಫೇಡಿಸೀ); s*a*te (सत्य, ಸತ್ಯ); diue (दिव्य, ದಿವ್ಯ) = heavenly.

It is sometimes also equivalent to a narrowly-pronounced अ, (like 'e' in "utt*e*r") as in 't*e*yanssi', 'c*a*raue*y*a' etc., which written in Devanâgarî would be (तयांसि, ತಯಾಂಸಿ), (करावया, ಕರಾವಯಾ), etc.; in which the अ sound preceding या is not the same as in (जल, ಜಲ್), सरणें, ಸರ್ಣೇಂ), etc.

The letter 'e', as used by the author, must appear Protean in character and somewhat puzzling to the reader, especially in such words as 'diue' (दिवे) and 'diue' (दिव्य), where the same spelling has two different pronunciations. Fortunately such instances are extremely few, the case of two different spellings having the same pronunciation (e. g. s*a*te = सत्य, ಸತ್ಯ, s*a*ti*a*=स(ति+अ)त्य, ಸ(ತಿ+ಅ) ತ್ಯ) being more common. The following observations, however, may be useful :

1. 'e' never begins words other than foreign; e. g. escritur*a*, emperadoru.

[1] See foot-note page xlvii.

2. 'e' at the end of words—

(a) When preceded by 'y' following a vowel, has *generally* the sound of ए; it has this sound also when it is preceded by 'i'; but when preceded by 'y' following a consonant, it has the sound of a narrowly-pronounced अ. Instances of this, however, are very rare, e. g. ranniy*e* (राणिये, ರಾಣಿಯೇ), c*a*ritay*e* कारितायें, ಕರಿತಾಯೇ), M*a*ri*e* (मरिए (ये), ಮರಿಏ (ಯೇ)), surye (सूर्य, ಸೂರ್ಯ್), etc.

Caye, rarely used for cae (काय, ಕಾಯ್), dhaye (धाय, ಧಾಯ್) = a plaintive cry, and one or two others, may be considered as exceptions.

(b) When preceded by any vowel other than 'y', has the sound of ए, e. g. lagu*e* (लागे, ಲಾಗೇ), diu*e* (दिवे, ದಿವೇ), honta*e* (होंताए, ಹೋಂತಾಏ), etc.

(c) When preceded by any vowel other than 'y' has *sometimes* the sound of य, e. g. diu*e* (दिव्य, ದಿವ್ಯ್), c*a*rt*a*u*e* (कर्तव्य, ಕರ್ತವ್ಯ್), ma*e* (माय, ಮಾಯ್), hrud*ae* (हु (हृ) दय, ಹ್ರು(ಹೃ)ದಯ್), etc. (As regards 'hrud*a*e' see further 'u' explained.)

(d) When preceded by a consonant has the sound of ए, e. g. c*a*rit*e* (कारिते, ಕರಿತೇ), chal*e* (चाले, ಚಾಲೇ), (see foot-note to 'ch'), ddoll*e* (डोळे, ಡೋಳೇ), etc.

(e) When preceded by a consonant has *sometimes* the sound of य, e. g. s*a*t*e* (सत्य, ಸತ್ಯ್), draqh*e* (द्राख्य, ದ್ರಾಖ್ಯ್), seu*e* (सेव्य, ಸೇವ್ಯ್), sun*e* (शून्य, ಶೂನ್ಯ್), etc.

3. 'e' in the middle of words—

(a) When preceded by a vowel and followed by a vowel (though this is not frequent), or by a consonant, has the sound of ए, e. g. y*e*uni (येउनि, ಯೇಉನಿ), bhodduu*e*yã (भोड्डुवेयां, ಭೋಡ್ಡುವೇಯಾಂ), striy*e*thẽ[1] (स्त्रीयेथें(तें), ಸ್ತ್ರೀಯೇಥೇಂ(ತೇಂ)), etc.

Exceptions: In compounds formed with words falling under 2*(c)*, it has the sound of य e. g. hrud*ae*m*a*ndhir*a* (हु(हृ)दयमंधिर, ಹ್ರು (ಹೃ) ದಯಮಂಧಿರ್), diu*e*dan*a* (दिव्यदान, ದಿವ್ಯದಾನ್), etc.

(b) When preceded by a consonant and followed by a vowel (though this is not frequent), or by a consonant, has the sound of ए e. g. ud*e*uo (उदेवो, ಉದೇವೋ), P*a*r*a*m*e*su*a*ru (परमेश्वरू, ಪರಮೇಶ್ವರೂ), nit*e*z*a*n*a* (नितेजन, ನಿತೇಜನ್),[2] etc.

Exceptions: In compounds formed with words falling under 2*(e)*, and in a very few other words, it has the sound of य e. g. s*a*t*e*u*a*nt*a* (सत्यवंत, ಸತ್ಯವಂತ್), draqh*e*ph*a*ll*a* (द्राख्यफळ, ದ್ರಾಖ್ಯಫಳ್), *a*tent*a* (अत्यंत, ಅತ್ಯಂತ್), udemy (उद्यमीं, ಉದ್ಯಮೀ), etc.

(c) When preceded by a vowel or a consonant and followed by a vowel or a consonant (though this is exceedingly rare) has sometimes also the sound of a narrowly-pronounced अ e. g. dhiry*e*u*a*nt*a* (धीर्यवंत, ಧೀರ್ಯವಂತ್), c*a*rau*e*ya (करावया, ಕರಾವಯಾ), etc.

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[1] Fr. Stephens has throughout the *Puránna* used 'thẽ' for the case-ending 'tẽ'. This is probably due to the tendency natural to an Englishman to aspirate similar syllables rather than pronounce them without the aspirate. And here, as elsewhere, the spelling has been dictated by the pronunciation.

[2] See foot-note to 'च्' p. lv.

4. 'ẽ' has always the sound of एं (ಎಂ).

i = इ (ಇ), as in "l*i*ck", e. g. it*a*r*a* (इतर, ಇತರ್); nirb*a*r*a* (निर्बर, ನಿರ್ಬರ್).

'i' is sometimes long, for instance, when nasalized, e. g. mĩ (मीं, ಮೀಂ); when in the middle of words, e. g. quirti (कीर्ति, ಕೀರ್ತಿ); but it may be taken as expressly intended to be sounded short to suit the rhythm, when it forms the final letter of a word ending a line; and long or short, as may be required, when it ends any word in a line. It may also be remarked as regards both 'i' and 'y', as इ and ई, that, though they may at times appear to be used promiscuously, yet 'i' is *generally* short and 'y' *generally* long. Besides while 'i' is used as indicated above, 'y' invariably marks the instrumental case-suffix with nouns ending in 'i' or 'y'; and, almost invariably, the inflections of verbs in the present tense, agreeing with singular nouns and pronouns of the feminine gender, and with plural nouns of the masculine gender; it sometimes also marks the locative case-suffix with the same set of nouns, though, in the latter case, it should be considered a corruption of the proper form with a final nasalized 'i'.

o = ओ (ಓ), as in "h*o*pe", e. g. c*a*roni (करोनि, ಕರೋನಿ); bolila (बोलिला, ಬೋಲಿಲಾ).

As the spellings used by the author generally suggest 'provincial' peculiarities of pronunciation, as remarked elsewhere, all the words, which, according to refined ways of speech, should begin with 'o', are made to begin with 'vo' which is the corrupt form of the former; e. g. vonttha (वोंठ, ವೋಂಠ್), for onttha (ओंठ, ಓಂಠ್), vouy (वोवी, ವೋವೀ), for ouy (ओवी, ಓವೀ), etc. The 'vo', however, with which the work begins, probably stands for OM, the Eternal Word.

u = उ (ಉ), as in "p*u*t", or ऊ (ಊ), as in "h*oo*t", e. g. duss*a*ra (दुसरा, ದುಸ್ರಾ); bhut*a* (भूत, ಭೂತ್).

u short preceded by 'r' represents a corruption of that sound of 'ri' which is present in "rid", e. g. crupa (क्रुपा, ಕ್ರುಪಾ) which would be (कृपा, ಕೃಪಾ); gruhĩ (ग्रुहीं, ಗ್ರುಹೀಂ) which would be (गृहीं, ಗೃಹೀಂ). It will be seen, however that 'ri' comes very near 'ru' in corrupt pronunciation.

y = ई (ಈ), as in "m*ee*t", or य् (ಯ), as in "*y*et", e. g. c*a*r*y* (करी, ಕರೀ); str*y* (स्त्री, ಸ್ತ್ರೀ); *y*uct*a* (युक्त, ಯುಕ್ತ್); 'y' as ई does not occur in the middle of words.

The reader will please refer, for further information, to what has been said above under 'i'.

VOWEL-COMBINATIONS.

ai[1] = ऐ nearly as in "*ai*sle", e. g. t*ai*ssy (तैसी, ತೈಸೀ).

ou = औ as in "m*ou*se", e. g. dhulloura (धुळौर, ಧುಳೌರ್).

[1] But '*ai*' has simply the ए sound in certain verb-forms such as '*z*a*nniz*ai*la*', 'mh*a*nn*ai*la', etc., which are actually जाणिजेल, ಜಾಣಿಜೇಲ್, म्हणेल, ಮ್ಹಣೇಲ್, etc. In English, however, the long sound of 'a' as in 'tale' 'whale', etc. is not a pure sound as it is in Maráthi, but the product of long a + i. It may be observed that, even in the forms mentioned, 'e' is occasionally used for '*ai*', e. g. mh*a*nnel*a*, bolel*a*, instead of mh*a*nn*ai*la, bol*ai*la; further that '*ai*,' whether pure or nasalized, seldom occurs as ऐ or ऐं at the end of words, though it may occur as (अ + इ) or (अ + ई).

No other vowel-combinations occurring in the *Puránna* can be represented by any *pure* letters of the Devanâgarī alphabet; but the reader will find them easy of pronunciation, directly he is acquainted with the simple vowel sounds. The use of 'u', however, when 'u' contains an incipient 'व्' when in combination with any vowel except itself following it, would need explanation. In accordance with the MSS. collated 'v' has been used to represent व् only at the beginning of words. In all other cases 'u' has been used, which may, according to the rules of euphony, be pronounced as व् along with any vowel following it; e. g. suamy (स्वामी, ಸ್ವಾಮಿ), p*a*ru*a*t*a* (पर्वत, ಪರ್ವತ್), bhuu*a*n*a* (भुवन, ಭುವನ್), suet*a* (स्वेत, ಸ್ವೇತ್), etc. But even if the व sound should be produced *gradually*, with the result that it should lengthen out a word, and consequently a line, this could not in the least affect the metre used, as the verse is determined neither by the quantity nor by the number of its syllables. Probably the author wished to employ, as far as possible, original sounds only—as is naturally the case with Prákrit writers, whom he seems to have taken for his model to some extent—the more so perhaps, to keep, as close as he could, to the pronunciation of the "madhim*a* locu" (middle classes), for whom the book seems to have been chiefly written.[1] It may here be remarked that the व sound is not an original one but the product of उ + अ, though it starts to the lips most instinctively *at the beginning of a word.* It may also be suggested *en passant*, though the suggestion may have no practical value, that, using Roman characters for a purpose altogether foreign to their nature, the author was perhaps desirous of making as much of a departure as possible in his employment of them, from their usage by ancient Roman writers who give to 'v' considerable preponderance over 'u'. But the author's use of the sound of उ + अ instead of a direct व is almost so universal in the *Puránna* that it far exceeds the limits observed even by Prákrit writers in this respect.

THE NASAL.

The sign ~ represents the nasal sound or Anunâsika (अनुनासिक, ಅನುನಾಸಿಕ್). It has been used with such vowels only ('y' excepted) as are followed by a vowel and need the nasal; but when a vowel requiring the nasal is followed by a consonant, the letter 'm' or 'n' has been used between the vowel and the consonant, instead of the sign ~. This is intended to obviate the awkwardness resulting from the promiscuous use, evidently carelessly made in the MSS. collated, of the sign ~ as well as the letters 'm' and 'n', to represent the nasal sound, irrespective of the vowel nasalized being followed by a vowel or a consonant. The distinction observed not only aids the eye but also helps to preserve uniformity of spelling.

1 To this probable purpose of the author may also, perhaps, be attributed his avoidance, though not after the usage of Prákrit writers, of the क्ष sound. N*a*qhetrẽ नख्यत्रें, ನಖ್ಯತ್ರೆಂ, for नक्षत्रें, ನಕ್ಷತ್ರೆಂ, moqhe मोख्य, ಮೋಖ್ಯ, for मोक्ष, ಮೋಕ್ಷ, l*a*qhenn*a* लख्यण, ಲಖ್ಯಣ್, for लक्षण, ಲಕ್ಷಣ್, etc., may be given as instances of this. A similar remark would also apply to the guttural in gnean*a* (ग्न्यान, ಗ್ನ್ಯಾನ್), and yegnu (यग्नु ಯಗ್ನು), =fire, in which no guttural is present in refined pronunciation as it is in '*a*gni' (अग्नि ಅಗ್ನಿ), or 'vign*a*' (विग्न ವಿಗ್ನ).

By taking at random but a single instance of each case—and every instance is like every other,—it will be seen that the amount of convenience afforded to the reader by writing भांडण, ಭಾಂಡಣ್ as 'bhanddanna' rather than as 'bhãddanna', and संवाद, ಸಂವಾದ್ as 'sãuada' rather than as 'sanuada,' amply justifies the procedure adopted. In 'bhãddanna' the 'n' suggested by the nasal sign would have to be supplied by a logical process, however simple, carried on in the reader's mind, the same being the case also when an 'm' would have to replace the sign, according to the nature of the consonant following the nasalized vowel; while in 'sanuada'[1] the 'n' used instead of the sign would, at first sight, appear to make with the following 'u' a whole letter नु rather than affect the preceding 'a' as a regular nasal.

Though not pertaining to the nasal, the case of 'gt' being sometimes used instead of 'ct', as in 'ragta, 'bhagta', etc., which should properly be 'racta', 'bhacta', etc., there being no such conjunct consonant as 'gt' in Marâthi, would bear mention here. In every instance, therefore, where 'gt' was found in the MSS. collated, to do duty for 'ct', the latter has duly been substituted for the former. No doubt 'ragata' (रगत, ರಗತ್) and 'bhagata' (भगत, ಭಗತ್) and the compounds formed with them are current in Marâthi; but their case differs from the instances cited from the *Puránna* in so far that in them the vowel 'a' comes between 'g' and 't'.

THE CONSONANTS.

N. B.—Though in each of the letters of the Devanâgarī alphabet, representing the consonants, as used in Marâthi, is implied an 'inherent' अ yet no such अ can be implied in giving the Devanâgarī equivalents for the Roman characters used by the author to represent the consonantal sounds, as the latter characters stand for the purely consonantal sounds only.

b = ब् (ಬ್), as in "*b*ulk", e. g. b*ara*uy (बरवी, ಬರ್ವೀ).

bh = भ् (ಭ್), as in "Ho*bh*ouse", e. g. bhaqh*a* (भाख ಭಾಖ್).

c = क् (ಕ್), as in "*c*at", used only before
- *a*, e. g. c*ara* (कर, ಕರ್).
- a, ,, car*a*nn*a* (कारण ಕಾರಣ್).'
- o, ,, cotthã (कोठां, ಕೋಠಾಂ).
- u, ,, cudda (कुडा, ಕುಡಾ).

ç = स् (ಸ್), as in "ca*s*e", used in foreign words only; e. g. cruçu (क्रूसु, ಕ್ರೂಸು)= a cross.

ch = च् (ಚ್ also ಚ಼್),[2] as in "*ch*urch", e. g.
- ch*ara*nn*a* (चरण, ·ಚರಣ್).
- changuĩ (चांगीं, ಚಾಂಗೀಂ).

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[1] Please note, however, that "nv" is the *provincial* for the *classical* nasal "m" e. g. 'sa*nv*rodh*a*' for 'sa*m*rodh*a*'.

[2] While the Devanâgarī च् as employed in Marâthi, stands for two distinct sounds as in चेंगट, (chéngaṭ), and चाल, (tsâl), its Kanarese equivalent represents only one of the sounds, that which is present in the first of the two words given. A similar remark applies also to ज् both aspirated and unaspirated. Hence the need for marking the Kanarese letters in question, with a dot to represent the absent sound.

chh = छ् (ಛ್), absent in English — e. g. chhedunu (छेदुनु, ಛೇದುನು).
d = द् (ದ್), as in "hi*th*er", — „ *d*all*a* (दळ, ದಳ್).
dd = ड् (ಡ್), as in "*d*og", — „ b*a*ddiuar*a* (बडिवार, ಬಡಿವಾರ್).
dh = ध् (ಧ್), } These have no equivalent — „ dh*a*rila (धरिला, ಧರಿಲಾ).
ddh = ढ् (ಢ್), } sounds in English. — „ suddhall*a* (सुढाळ, ಸುಢಾಳ್).

f, has no equivalent in the Devanâgarī nor in the Kanarese alphabet; in the *Puránna* it is used only in foreign words; e. g. confessar*a* (the confessional, etc.).

g = ग् (ಗ್), as in "*g*ain", used only before
- *a*, e. g. durg*a* (दुर्ग, ದುರ್ಗ).
- a, „ nigala (निगाला, ನಿಗಾಲಾ).
- o, „ gonny (गोणी, ಗೋಣೀ).
- u, „ guru (गुरू, ಗುರೂ).

gh = घ् (ಘ್), as in "do*g*-*h*ouse" — „ gh*a*tt*a* (घट, ಘಟ್).

gu = ग् (ಗ್), as in "*g*ain", used only before
- e, „ guela (गेला, ಗೇಲಾ).
- i, „ guit*a* (गीत, ಗೀತ್).
- y, „ laguy (लागी, ಲಾಗೀ).

Observe that in the present work, 'g' and 'q' do not represent even the corresponding purely consonantal sounds ग् and क् in Marâthi, without the accompaniment of 'u', before the letters e, i and y. As regards 'q' however, this usage would find similitude in all the languages allied to Latin, in which 'u' always follows 'q'.

h = ह् (ಹ್), as in "*h*ot", e. g. h*a*ricu (हरिकु, ಹರಿಕು); it also makes the aspirated sounds with the unaspirated.

j = ज् (ಜ್ also ಜ಼್),[1] as in "*j*ar", used in the *Puránna* in foreign words and proper names only; Anj*a* (आंज, ಆಂಜ್) = angels; Jesu (जेसू, ಜೇಸೂ).

l = ल् (ಲ್), as in "*l*ight", e. g. bal*a* (बाल, ಬಾಲ್).

ll = ळ् (ಳ್), absent in English e. g. valluca (वाळुका, ವಾಳುಕಾ).

m = म् (ಮ್), as in "*m*ar", e. g. mat*a* (मात, ಮಾತ್); also used as a nasal between a vowel and a consonant; e. g. g*a*mbhir*a* (गंभीर, ಗಂಭೀರ್).

n = न् (ನ್),[2] as in "se*n*ator", e. g. nary (नारी, ನಾರೀ); also used as a nasal in the same way as 'm', e. g. b*a*ndhu (बंधु, ಬಂಧು).

nn = ण् (ಣ್), as in "mor*n*ing", e. g. pranna (प्राण, ಪ್ರಾಣ್).

p = प् (ಪ್), as in "*p*ad", e. g. l*a*p*a*uni (लपउनि, ಲಪಉನಿ).

ph = फ् (ಫ್), as in "u*ph*ill", e. g. ph*a*ll*a* (फळ, ಫಳ್).

qh = ख् (ಖ್), as in "Bo*kh*ara", e. g. qh*a*ndd*a* (खंड, ಖಂಡ್).

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[1] See Foot-note to च् p. lv. [2] But 'n' has the same sound as 'ण्' when preceded by 'r' as in *varnilẽ* (वर्णिलें), *carna* (कर्ण), etc. Cf. "morning", "warn", etc.

qu = क् (ಕ್), as in "*c*at", used only before
- e, e. g. pique (पिक, ಪಿಕೇ).
- i, ,, quirti (कीर्ति, ಕೀರ್ತಿ); quilla (किळा, ಕಿಳಾ).
- y, ,, niquy (निकी, ನಿಕೀ).

r = र् (ರ್), as in "*r*un", ,, taracu (तारकु, ತಾರಕು).

s = श् (ಶ್), ष् (ಷ್), or स् (ಸ್), at the beginning of words, as in "*sh*un", "*sh*ow", "*s*ound", e. g. siromanny (शिरोमणी, ಶಿರೋಮಣೀ), sattaua (सटवा, ಸಟ್ವಾ).

Words beginning with ष्, are however, entirely absent in the *Puránna*, and but seldom occur in Maráthi.

s = श् (ಶ್), ष् (ಷ್), or स् (ಸ್), between a vowel and a consonant, e. g. duschita (दुश्चित्त, ದುಶ್ಚಿತ್ತ),[1] puscalla (पुष्कळ, ಪುಷ್ಕಳ್), sahasra (सहस्र, ಸಹಸ್ರ).

N. B. It is impossible to give any rules for the correct pronunciation of 's' used either at the beginning or in the middle of words, as such pronunciation must depend on one's familiarity with the Maráthi language as spoken by the literate classes.

s = ष् (ಷ್), between a vowel and the double consonant 'tt' ट्, (ಟ್), e. g. casttachẽ (काष्टाचें, ಕಾಷ್ಟಾಚೇಂ).

s = श् (ಶ್), between two vowels; cauesuara (कवेश्वर, ಕವೇಶ್ವರ್), visua (विश्व, ವಿಶ್ವ).

N. B. The last observation does not concern compounds of words simply joined together, without any euphonic change. Thus in pratisuarupa (प्रतिस्वरूप, ಪ್ರತಿಸ್ವರೂಪ್), Deuasuta (देवसुत, ದೇವಸುತ್), and similar words, the single 's' stands for स्, and not for श्, the two parts making up the compound being only placed side by side. Hence, properly speaking, this is no exception to the rule.

ss = स् (ಸ್), as in "ta*ss*el", and is used between two vowels only; carissy (कारिसी, ಕರಿಸೀ); *a*ssam*a*n*a* (असमान, ಅಸಮಾನ್).

N. B. In 'teyanssi' and all like words, the 'n' is simply the nasal, and the 'ss' may therefore be looked upon as being between two vowels.

t = त् (ತ್), as in "Es*th*er", e. g. taranna (तारण, ತಾರಣ್).

th = थ् (ಥ್), as in "*th*ump", ,, pathara (पाथर, ಪಾಥರ್).

tt = ट् (ಟ್), as in "fla*tt*er", ,, suttala (सुटला, ಸುಟ್ಲಾ).

tth = ठ् (ಠ್), absent in English ,, catthinna (कठीण, ಕಠೀಣ್).

v = व् (ವ್), as in "*v*el*v*et", used at the beginning of words only[2]; vanchoni (वांचोनि, ವಾಂಚೋನಿ).

x = श् (ಶ್), or ष् (ಷ್), as in "*sh*un", "har*sh*", e. g. xastra (शास्त्र, ಶಾಸ್ತ್ರ); varuxanna (वरुषण, ವರುಷಣ್); manuxe (मनुष्य, ಮನುಷ್ಯ).

1 See under "Double Consonants", p. LVIII. 2 See also "Vowel-Combinations", in this connexion, pp. LIII-LIV.

N. B. After 's' and 'ss' to stand for श् (ಶ್), ष् (ಷ್), स् (ಸ್), the use of 'x' to represent श् (ಶ್), or ष् (ಷ್), must appear superfluous. But in having used 'x' at all, the author would seem to have been unwilling to reject it, follow as he did the practice of Latin writers in his use of Roman characters. It may further be observed that 'x' as used by the author, seems to fix the pronunciation in such words as xastr*a*, xloc*a*, xaqha, m*a*unxe, m*a*nuxe, and one or two others, in which it invariably occurs, while the double forms, xer*a*nnag*ata* and ser*a*nna-g*ata*, xestr*a* and sestr*a*, etc. seem to leave to the reader the option of rejecting x, if so desired, and of replacing it by 's' which may be pronounced श् (ಶ್), or स् (ಸ್), following a refined or a corrupt way of speech. Thus the use of 'x' may perhaps be regarded as not altogether superfluous.

z = ज् (ಜ್ or ಜ಼್),[1] as in "*j*ar", e. g. ziu*a* (जीव, ಜೀವ್).
„ zann*a*ta (जाणता, ಜ಼ಾಣ್ತಾ).

zh = झ् (ಝ್ or ಝ಼್), as in "mea*s*ure", e. g. zhiguizhiguity (झिगिझिगिती, ಝಿಗಿಝಿಗಿತೀ); zhancuni (झांकुनि, ಝ಼ಾಂಕುನಿ).

From the foregoing table it will be seen at a glance that t, d, l and n stand for the dentals when single, and for the linguals when doubled, and also that the aspirated sound (महाप्राण, ಮಹಾಪ್ರಾಣ್) of a letter is obtained by the addition of 'h' to the unaspirated (अल्पप्राण, ಅಲ್ಪಪ್ರಾಣ್).

A comparison of the preceding orthographical key with the Devanâgarī alphabet, will show that a few of the letters included in the latter have been omitted in the former. The following explanation, however, may be offered. ऋ (ಋ) as in '*ri*d', ॠ (ೠ) as in '*rea*d', and ऌ (ಌ) as in '*li*d' have not been used by the author at all, and are of rare occurrence in Marâthi itself. The sounds corresponding to ङ् (ಙ್) as in 'ri*n*g', and ञ् (ಞ್) as in 'fri*n*ge', which never begin words, have been brought out by the use of the nasal sign ˜ and of the consonants 'm' and 'n'. क्ष् (ಕ್ಷ್)[2] as in 'inspe*ctio*n' has already been pointed out to be a compound consonant, and the same has to be said of ज्ञ् (ಜ್ಞ್) 'dny*a*' though each of them finds a distinct place in the alphabet.

DOUBLE CONSONANTS.

The sounds of double consonants, such as those occurring in बुद्धि, ಬುದ್ಧಿ, चित्त, ಚಿತ್ತ್, सज्जन, ಸಜ್ಜನ್, etc. have not been brought out in the orthography of the *Puránna*. But this omission need not prevent the reader from following the correct pronunciation. As a reason for the peculiarity, the following 'Note' from *The Student's Marâthi Grammar* by the Rev. G. R. Navalkar may be appended: "In English the double letters are pronounced

[1] See Foot-note to 'ch' p. LV. [2] See Foot-note p. LIV.

as single letters, but not so in Marâthi. In English the adjective "better" is pronounced as बॅटर, not बॅट्टर, and consequently Englishmen are apt to pronounce words like उद्देश, *uddeś*, an aim, as *udeś*, *without a strong force.*" To this we may add what we have said elsewhere, namely, that in such matters spelling is apt to be guided by pronunciation.

THE VISARGA.

A remark similar to the one quoted above, would also apply to the absence in the *Purânna* of the 'visarga' sound. दु:ख, (ದುಃಖ್), अंत:करण, (ಅಂತಃಕರಣ್), मन:पूर्वक, (ಮನಃ ಪೂರ್ವಕ್), etc. have been written as 'duqh*a*', '*a*nt*a*c*a*r*a*nn*a*', sometimes also '*a*nt*a*sc*a*r*a*nn*a*', 'm*a*n*a*ss*a*puru*a*c*a*', etc. But here, too, the reader need not follow the author, though words containing the 'visarga' are to be rarely met with even in Marâthi itself, whilst in English the 'visarga' is simply non-existent.

The following table drawn up in the order of the Devanâgarî alphabet, is intended to show at a glance the system of transliteration employed by the author, and set forth at length in the order of the Roman alphabet in the foregoing notes, which are essential to clearly understand the use of one or two vowels and two or three consonants in particular.

अ, ಅ अ incipient or narrowly pronounced	*a* (e)[1]	ऊ, ಊ	u	क्, ಕ್	c before *a*, a, o and u & qu before e, i & y	च्, ಚ್	ch	ट्, ಟ್	tt	त्, ತ್	t	प्, ಪ್	p	य्, ಯ್ य, ಯ	(y) e	श्, ಶ್	s, (x)
आ, ಆ	a	ए, ಏ	e, (*a*i)	ख्, ಖ್	qh	छ्, ಛ್	chh	ठ्, ಠ್	tth	थ्, ಥ್	th	फ्, ಫ್	ph	र्, ರ್	r	ष्, ಷ್	s, (x)
इ, ಇ	i	ऐ, ಐ	*a*i	ग्, ಗ್	g before *a*, a, o and u & gu before e, i & y	ज्, ಜ್ or ಜ್	z	ड्, ಡ್	dd	द्, ದ್	d	ब्, ಬ್	b	ल्, ಲ್	l	स्, ಸ್	S at the beginning of words; and in the middle only before or after a consonant.
ई, ಈ	y	ओ, ಓ	o	घ्, ಘ್	gh	झ्, ಝ್ or ಝ್	zh	ढ्, ಢ್	ddh	ध्, ಧ್	dh	भ्, ಭ್	bh	व्, ವ್	V at the beginning of words only		SS in the middle of words, always between two vowels
उ, ಉ	u	औ, ಔ	ou	ङ्, ಙ್	The sign ˘ and also m or n used as a nasal	ञ्, ಞ್	The sign ˘ and also m or n used as a nasal	ण्, ಣ್	nn	न्, ನ್	n	म्, ಮ್	m		*ua* in the middle and also at the end of words	ह्, ಹ್	h

ऋ (ಋ), ॠ (ೠ), ऌ (ಌ), belong to the Devanâgarî alphabet but have not been used by the author, who, it will have been seen, has employed *r*u for *r*i, the corrupt for the classical sound.

1 The letters bracketed thus are more or less restricted in their use.

ळ (ಳ್), though not belonging to the Devanâgarī alphabet, properly speaking, is used in Marâthi and has been so used by the author, and is expressed by 'll'.

क्ष् (ಕ್ಷ್), and ज्ञ् (ಜ್ಞ್), are, as has already been noted, compound sounds, neither of which has been used in the *Purânna.*

A few words taken at random, if split up and then put together, will be sufficient to show the foregoing tables in actual operation.

pheddissy=ph+e+dd+i+ss+y=फ् + ए + ड् + इ + स् + ई=फेडिसी = ಫ್+ಎ+ಡ್+ಇ+ಸ್+ಈ=ಫೇಡಿಸೀ.

teanī = t+e+a+n+ī=त् + य् + आ + न् + ईं=त्यानीं = ತ್+ಯ್+ಅ+ನ್+ಈಂ=ತ್ಯಾನೀಂ.

visuassu=v+i+s+(u+a)+ss+u=व् + इ + श् + (उ + आ) + स् + उ=विश्वासु= ವ್+ಇ+ಶ್+(ಉ+ಅ)+ಸ್+ಉ= ವಿಶ್ವಾಸು.

bhuu*a*n*a*= bh+u+(u+*a*)+n+*a*=भ् + उ + (उ + अ) + न् + अ=भुवन = ಭ್+ಉ+(ಉ+ಅ)+ನ್+ಅ=ಭುವನ್.[1]

n*a*qhetrẽ = n+*a*+qh+e+t+r+ẽ=न् + अ + ख् + य + त् + र् + एं=नख्यत्रें =ನ್+ಅ+ಖ್+ಯ+ತ್+ರ್+ಏಂ=ನಖ್ಯತ್ರೇಂ.

bh*a*qhi*a* = bh+*a*+qh+(i+*a*)=भ् + अ + ख् + (इ + अ)=भख्य = ಭ್+ಅ+ಖ್+(ಇ+ಅ)=ಭಖ್ಯ.[1]

We shall now supplement these illustrations with the transcription in both the Devanâgarī and Kanarese characters of one or two stanzas from the *Purânna.*

Z*a*issa sonicu vello vellī	जैसा सोनिकु वेळो वेळीं ।	ಜೈಸಾ ಸೋನಿಕು ವೇಳೋ ವೇಳೀಂ ।
C*a*nic*a* ghaly *a*gnī z*a*llī	कनिक घाली अग्नीं जळीं ।	ಕನಿಕ್[1] ಘಾಲೀ ಅಗ್ನೀಂ ಜಳೀಂ ।
C*a*roni hinn*a* dhatu veg*a*lly	करोनि हीण धातु वेगळी ।	ಕರೋನಿ ಹೀಣ್ ಧಾತು ವೇಗಳೀ ।
M*a*g*a* caddy choqhall*a*	मग काडी चोखाळ ॥	ಮಗ್ ಕಾಡೀ ಚೋಖಾಳ್ ॥
Page 82, Stanza 132.		
Amī agh*a*ue sandd*a*u*a*lõ	आमीं आघवे सांडवलों ।	ಅಮೀಂ ಅಘವೇ ಸಾಂಡವ್‌ಲೋಂ ।
Menddiyanche p*a*ry margu viss*a*r*a*lõ	मेंडियांचे परी मार्गु विसरलों।	ಮೇಂಡಿಯಾಂಚೇ ಪರೀ ಮಾರ್ಗು ವಿಸರ್‌ಲೋಂ।
Chuconi *a*uattã p*a*dd*a*lõ	चुकोनि अवाटां पडलों ।	ಚುಕೋನಿ ಅವಾಟಾಂ ಪಡ್‌ಲೋಂ ।
Apuleni budhy	आपुलेनि बुद्धी ॥	ಅಪುಲೇನಿ ಬುದ್ಧೀ ॥
Page 190, Stanza 50.		

We saw at the beginning that the peculiarities in spelling noticeable in the *Purânna*, are mostly due to the latitude exercised by the author in his use of the aspirate and the nasal and in substituting *a* (अ) for a (आ) in words and *vice versa.*

The following critical remarks with which as well as with many others to be given hereafter, the present writer has kindly been favoured by Lt.-Col. K. R. Kirtikar, whose authority must greatly add to their weight, will be found to reconcile the first two of the peculiarities referred to above, whether with recognized poetic practice or with current, though not general, usage.

[1] See foot-note (4), p. L.

After looking through the printed text of the *Puránna* together with a printed sketch of the foregoing orthographical notes, submitted for his kind opinions, the poet-physician expressed himself in writing, in these terms, both on the system of transliteration employed by Fr. Stephens and on the aforementioned traits which are of somewhat frequent occurrence in the *Puránna*.

"Father Stephens's system of transliteration is sufficient for all practical purposes. It is, however, somewhat perplexing when we come to the letters, e, s and x. Next it is deficient in transliterating the double consonants. Among vowels, A=अ or आ as अ in Anec*a* (अनेक) and आ in Ar*a*t*a* (आरत), there should have been some mark of distinction such as — or ∧, or ′ over A standing for आ: thus Ā, or Â, or A′. The last A′ would have been easy for typographical convenience. Save and except the above-mentioned short-comings, Father Stephens's system is as simple as it is original, and quite easy to follow.

"Variations occur in the language of Fr. Stephens's *Puránna* in the employment of the aspirate, e. g. udh*ara* (उधर) for ud*ara* (उदर), *a*phar*a* (अफार) for *a*par*a* (अपार), sagh*ara* (साघर) for sag*ara* (सागर), etc. But such aspirates occur even in the *Dnyâneshwarī* of Dnyânadev, e. g. atthu (आठु) for attu (आटु)=att*a*nny (आटणी), aghre (आघ्रे) for agre (आग्रे), etc. On the other hand, there are instances in Father Stephens's *Puránna* where the aspirate is dropped, e. g. veagrã (व्याग्रां) for veaghrã (व्याघ्रां), vign*a* (विग्न) for vighn*a* (विघ्न), b*a*ndu (बंदु) for b*a*ndhu (बंधु), *a*p*a*rad*a* (अपराद) for *a*p*a*radh*a* (अपराध). Other instances may be multiplied, but those given are sufficient to prove the point."

With reference to the last-named trait, viz. that of dropping the aspirate, it may be added that in it is discoverable the influence of the Konkani element in the *Puránna* which, as we shall see later, has, to some extent, contributed to the structure of the work, as admitted by the author in his vernacular preface. The Konkani-speaking Christians, the remote off-shoots of the converts of the Goa and the Salsette of yore, both in Canara and elsewhere, almost always drop the aspirate, whether in speaking or writing. The Konkani-speaking non-Christians, too, that is the high-caste Hindus, who use a purer form of Konkani than their Christian brethren, do likewise drop it to some extent. Thus 'lab*a*' is used for 'labh*a*', 'g*ara*' for 'gh*ara*', 'bollep*a*nn*a*'[1] for 'bhollep*a*nna', 'dãu*a*' for 'dhãu*a*', 'band*a*' for 'bandh*a*', 'gantt*a*' for 'ganttb*a*', etc.[2] This may naturally be attributed to love of phonetic ease in preference to accuracy of pronunciation; and, in the absence of any fixed rules for spelling, words come to be spelt generally just as they are pronounced.

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[1] In Konkani, as well as in Kanarese, 'o' has two distinct sounds—one broad and short as in 'hop', and the other narrow and long as in 'hope'. The 'o' in 'bhollep*anna*' has the first of the two sounds. Similarly 'e' corresponding with ए has two sounds, the broader of which occurs in the word in question.

[2] It may be observed that while the aspirate is dropped in all the six words by the Konkani-speaking Christians, it is dropped only in the last two by their Hindu neighbours.

To return to Dr. Kirtikar's remarks.—"With regard to the nasal sound being peculiar to the dwellers in the Konkan, there need be no discussion. In some places, however, the nasal is absolutely necessary for bringing out the sense, e. g. vach*a*nnẽ (वाचणें) = to read and vanch*a*nnẽ (वांचणें) = to live."

On this point Molesworth, in his Preface to his Maráthi-English Dictionary, says:—

"In the Konkan the form *with* the nasal is preferred, and in the Desh the form *without* the nasal; secondly, the difference, as Native writers and speakers of both forms are much intermingled, and are constantly encountering each other, is a difference which neither party will notice in the spelling or utterance of a foreigner. By certain readers indeed the Anuswár will be so surely read whether it be written or not, and by certain other readers so surely overlooked, however plainly it be written, that to the student may be granted the liberty asserted by his exemplars to observe the Anuswár or to disregard it, to supply the Anuswár or to discard it. By a large class of readers, writers, and speakers alike, the using and the non-using of the Anuswár is a case exempt from the regulation of rule or reason—a case of mood or humour—a matter of the merest accident."

The interchange of (*a*) अ and (a) आ referred to above, may, also, notwithstanding the absence of any sanction of Maráthi usage to authorize it, be accounted for by the Konkani element present in the *Puránna*. In the mouths of the Konkani-speaking Christians and, to a certain extent, also in the mouths of the high-caste Hindus, mentioned before, this interchange is as natural as the dropping of the aspirate, and is probably due to a similar cause. A few examples would suffice to convince the reader.

Substitution of (*a*) अ for (a) आ in words—

*a*nand*a* (अनंद)[1] for an*a*nd*a* (आनंद) = joy.
b*a*l(l)*a*tcar*a* (बल(ळ)त्कार) ,, b*a*l(l)atcar*a* (बला(ळा)त्कार) = violence.
qhand*a* (खांद) ,, qhanda (खांदा) = shoulder.
*a*ch*a*ryẽ (अचर्यें)[1] ,, asch*a*rye (आश्चर्य) = miracle, and so forth.

Substitution of (a) आ for (*a*) अ—

assunu (आसूनु) for *a*ssun*a* (असून) = having been.
angustti (आंगुष्टि) ,, *a*ngustt*a* (अंगुष्ठ) = finger (a thumb or a big toe).
au*a*llunu (आवळूनु) ,, *a*u*a*llun*a* (अवळून) = having squeezed.
add*a*calla (आडकाळ) ,, *a*dd*a*qh*a*ll*a*nn*a* (अडखळण) = a stumbling block.

Apart from such interchanges as those shown above, there are however words in the *Puránna*—adhicary (आधिकारी) for *a*dhicary (अधिकारी), all*a*ncar*a* (आळंकार) for *a*l(l)*a*ncar*a* (अलं(ळं)कार), annec*a* (आणेक) for *a*nec*a* (अनेक), nirant*a*r*a* (निरांतर) for nir*a*nt*a*r*a* (निरंतर), ancannẽ (आंकणें) for *a*nc*a*nnẽ (अंकणें), all*a*p*a* (आळप) for al(l)ap*a* (आला(ळा)प), etc.—the forms of which cannot be explained away except by supposing that they must have been met with by the author in the speech of the very people for whom he wrote his work.

[1] In these words अ replaces आ only among the Konkani-speaking Christians.

Before taking leave of these orthographical notes, we have to say a word in regard to the total absence of any punctuation marks in the text of the *Purânna.* This absence must, especially in the face of the Roman characters used, seem somewhat strange at first sight. But a little explanation will convince the reader that it is quite justifiable. While in Marâthi prose composition the ordinary punctuation marks[1] are used as a rule, in Marâthi verse they are discarded,[2] slight vertical single or double lines or bars[3] being used instead, though to a very limited extent. Unlike the usual punctuation marks, however, these lines or bars are not intended to suggest to the reader the pauses to be made according to the sense of what he is reading, but are only used to mark off from one another the lines of a copy of verses, especially, as more often than not, verse happens to be written or printed just as prose, in Marâthi, that is, in lines running from end to end of the page. Besides, as Marâthi verse is generally expected to be read in a sing-song fashion, there would seem to be little room for what may be called sense-pauses. To go on—these lines or bars are single at the end of each line of a stanza or of a couplet, as the case may be, and double at the end of the stanza or of the couplet itself, whether the verse be printed "running" or line under line, as, for instance, the stanza given on page LX.* Further, if the stanza or the couplet has to be numbered, the number is written between the pair of bars already placed at its end and a fresh pair coming immediately after the number. Such being the case, Fr. Stephens could only resort to the use of lines or bars in the *Purânna*, in conformity with established practice; and this he would no doubt have done had he chosen to write in the Devanâgarī characters. But having adopted Roman characters for his purpose, for reasons already mentioned, he had evidently to give up the use of such lines or bars, which would have made his work appear in a very awkward and questionable shape. Thus in having avoided the foreign punctuation marks, on the one hand, and in having omitted to use the lines or bars kindred to the script of the language in which he was writing, on the other, he would seem to have acted with much deliberation. The lines of each stanza being written one under the other, and the stanzas being separated from one another by broader spaces than are their lines, and being also numbered at the same time, the course adopted by the author under the circumstances is amply justifiable. But it will be seen

1 These marks have been imported from English usage and are the same as those used in all Western writings. The colon (:), however, is generally rejected by Marâthi writers, lest it should be confounded with the 'visarga' sign. 2 Modern writers of Marâthi verse, however, seem to be more partial to the use of the ordinary punctuation marks. The following remarks by Prof. R. R. Bhâgawat express both present tendency and individual opinion in this respect: "In the works issued from the *Nirṇaya Sâgara* Press, Bombay, even compositions in the *Ovi* metre have been subjected more or less to the punctuation system, which may be said to have become pretty common now-a-days. Personally, I am for punctuation even in Sanskrit; and my *Aitareya* and *Śvetâśvatâra* have been punctuated just as any English work. I follow Prof. Monier-Williams." 3 It may be observed that these lines or bars have been adopted from the Sanskrit mode of writing, both Sanskrit prose and verse generally containing no other marks of punctuation. In the former only single lines or bars mark the ends of sentences; in the latter the practice is just as it has been copied by Marâthi poets. Probably these lines or bars first began to be used as being quite in keeping with the form of the Devanâgarī characters, and also with the structural peculiarities of the Sanskrit language.

that the absence of punctuation marks, whether as line-and-stanza-stops or as sense-pauses in the *Puránna*, does not give rise to any difficulty—at least to one accustomed to read Marâthi verse—in the way of understanding the sense the author wishes to convey.

We have now to view Fr. Stephens's performance from the linguistic and the metrical stand-point. As the question of metre and rhyme, however, so far as it relates to the present work, can be treated of very briefly, and also as it seems best to give it a place in this part of our *Introduction*, we discuss it here, leaving the consideration of the linguistic aspect to the end. It has already been pointed out that the medium of verse employed by Fr. Stephens has been handled in an exceedingly skilful and charming manner. The metre of *The Christian Puránna* suits the author's purpose most admirably, imparting to the poem a solemnly simple and symmetrical appearance, thoroughly in keeping with the unity of action presented in its lofty strains; while, in spite of the tremendous length of the work, the difficulty of saving a stanza-metre from being monotonous has been overcome in a masterly fashion. The metre employed by the author is, correctly speaking, the *Ovi* metre rendered famous by such poets as Dnyánadev, Mukteśwar and Eknâth. But as the author himself more than once refers to it as the *Abhanga*[1] metre, it may be useful to define both and notice the difference existing between them, however slight it may be. An *Ovi* is a stanza consisting of four lines, the first three of which rhyme together, there being an occasional repetition of the rhyme somewhere in the fourth line, though this is by no means of its essence. The number of letters (according to Devanâgarī transcription of course) in each of the first three lines may vary from five to fifteen, and in the fourth, from three to thirteen. Apart from this, an *Ovi* differs very little from ordinary prose, in its construction, while the *Ovi* metre may certainly be accounted about the oldest Marâthi metre in existence. It is best adapted to the composition of narrative poems and affords, by the absence of any rigorous restrictions, great facility to the poet for a free use of his material. *The Christian Puránna* seems cast in the *Ovi* mould throughout its entire length, although slight imperfections of rhyme or rhythm may meet the ear here and there. Now the *Abhanga* metre, to begin with, lays more restrictions on the poet than does the *Ovi*. Roughly speaking an *Abhanga*, too, is a stanza of four lines, the first three of which consist of four, six, or eight letters each and the fourth, of three, four, or seven letters. In some *Abhangas* the first three lines rhyme together, in others the second and the third line are made to rhyme, while others have the second line rhyming with the fourth. The first of these classes of *Abhangas* is said to be "almost indistinguishable from the *Ovis* of Eknâth and others subsequent to him, the only distinction between them being in the tone or mode of reading rather than in anything else."[2] By some writers on Marâthi prosody, however, a further distinction

[1] See the author's vernacular preface; also p. 192 chap. head., and p. 524, st. 120. [2] Prof. R. R. Bhâgawat, in the remarks elicited from him. This would seem to place the *Ovi* on an identical footing with the *Abhanga*. In the present case, however, Dr. Kirtikar thinks the metre to be downright *Ovi*.

is made as regards the *Abhanga*, for instance, between the *Abhanga* consisting of four lines, rhymed in any of the above-mentioned ways, and that made up of two distinct sets of rhyming couplets. Besides these varieties there are several others, which may be studied from such an anthology of Marâthi verse as the *Navanita*. From the foregoing description of an *Ovi* and of an *Abhanga*, it will have been clear that Fr. Stephens's work has, as said above, been written rather in the *Ovi* than in the *Abhanga* metre, and that the latter name must therefore have been somewhat loosely employed by the author.

We have already seen that *The Christian Puránna* used to be made to serve, both in church and at home, what may, in orchestral phrase, be called a psalterian purpose, by the Christians of old Canara and of other parts. Whether sung to musical accompaniment or without it, its strains are capable of being rendered with all the varying modulations of the voice that may be necessary melodiously to mark off to the ear and, through the ear, to the "listening heart" of the hearer, the grave from the gay, the sublime from the trite, and the solemn and slow from the light and lively. This advantage is secured to the *Ovi* by its very structure as regards both form and expression. Thus the voice of the singer intoning the *Ovis* of the *Puránna*, may fitly interpret to the ear the various phases of their grand and complex theme, hallowed of its own nature, and consecrated by the breath of immortal music poured from the passionate soul of a poet-priest, and keeping tune to the throbbings of the great heart of Truth and Love.

Let us now turn to the linguistic question relating to *The Christian Puránna*. To the true lover, however, of a genuine literary work, sacred or profane, any discussion pertaining to the nature and classification of the language in which it is written, must be of little account as long as he can enjoy the beauties of what he reads, even as the delighted honey-bee sips the sweet nectar contained in the cup of a flower, and is little concerned with the botanical character of the flower itself. And though, unlike the instinctive collector of honey, the intelligent reader may pass on from the work to its author with contemplative wonder, yet it is not likely that he will pause to dwell on the structural aspect of its language, beyond admiring the exquisite skill involved in the production and patent in the exceedingly delicate taste and flavour of his intellectual feast. Thus a peruser of *The Christian Puránna*, thoroughly understanding and appreciating it and only caring for what it holds for him in the shape of solid enjoyment to mind and heart, will not trouble about the idly subtle controversy that may be raised with regard to the nature of its language, whatever interest the subject may possess for the student of linguistics. Still from the fact that cause for such controversy has already existed in so far that the language employed by Fr. Stephens has, with a certain show of argument, been held by several writers on the *Puránna* and by others to be *essentially* Konkani, whilst the statements made by the author together with the "internal evidence" of his work, point to a different conclu-

sion, it becomes necessary to weigh the matter and put the truth that lies at the bottom beyond question once for all. In doing this we will, after stating each argument urged in support of the supposition that *The Christian Puránna* is a pure Konkani production, set forth such reasons as compel us to differ from them *in the main*. We add this last expression, remembering well the undeniable existence in the *Puránna* of the Konkani element, and drawing the consequent inference, gratifying to Konkani-speaking[1] as well as to Marâthi-speaking people, that Fr. Stephens's monumental work must, as has been already suggested, have been addressed to the whole mass composed of both these classes taken together.

The synonymous use, among foreigners—as may be gathered from the literary remains of the period—both in and before Fr. Stephens's time, of such terms as Konkani, Brámáná, Brámáná-Maráthá, and Canarin, to signify whether Konkani or Marâthi, has led some to think that as no distinction between the two appears to have been made in naming them, none need be taken as having existed in point of fact. Hence *The Christian Puránna* primarily intended, no doubt, for the earliest Christians of the Goa and the Salsette[2] of yore, is claimed to be a downright Konkani work, by their remote descendants whose environments have not favoured the cultivation of Marâthi which, along with the commoner Konkani,[3] must, though not in its purity and excellence, have been known to their antecedents, as is evident from the author's own statements.[4] Now as regards the synonymous application of the terms mentioned above, we have to bear in mind that these terms were first employed by the early Portuguese visitors to India, who from the fact of their having confounded Konkani with Kanarese,[5] the latter a widely-differing tongue spoken near Goa, may easily be supposed to have been led to look upon Konkani and Marâthi as one and the same, united as they are by the closest ties of affinity that strikes the ear no less than it does the mind. Even this consideration apart, it would not be altogether warrantable to argue identity of nature from identity of name, unless the latter were manifestly borne as a consequence of the former. Such an inference would certainly be quite erroneous in the present case, considering the difference—not apparent to a casual observer and much less to a foreigner at first sight—between Marâthi and Konkani in spite of their close kinship. Konkani not only had an individual existence, but "is said to have developed an indigenous literature before the Portuguese conquest. This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines. The zeal of the missionaries caused the temples to be burnt, and at the same

1 The Konkani-speaking people of the Goa and the Salsette of Fr. Stephens's time must have been familiar with Marâthi though not in its pure form. See author's vernacular preface. 2 The Salsette referred to both here and elsewhere in this work, is quite distinct from the place of the same name, to the north of Bombay, and is situated near Goa. 3 In some Marâthá homes in North Kanara and beyond, two such diverse tongues as Marâthi and Kanarese are used promiscuously. 4 See para 6, author's vernacular preface: "Hea....quelẽ;" 5 As witness the term *Canarin* for *Konkani*.

time destroyed the old literature, so that no traces are now left. They even tried to exterminate the language, as in 1684 a royal proclamation was issued, forbidding the use of Konkani[1] among the natives."[2]

The Konkani of which we are speaking should not, however, be confounded with the Konkan form of Marâthi as distinguished from the Deśī form, or the form used in the Dekhan. "The Portuguese missionaries to whom we are indebted for a grammar of the dialect (the Konkan form of Marâthi), as spoken in Salsette call it the northern dialect of Konkani. It is not, however, a dialect of Konkani, but a form of speech intermediary between that dialect and the Standard form of Marâthi current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marâthi. This name cannot lead to confusion. It has long been customary to state that Marâthi has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Konkani, the language of the southern Konkan."[3] "The Konkan Standard is the principal language of Thâná, the Jawhâr State, Kolábá, Janjirá and the northern part of Ratnágiri."[3] "A grammar[4] of this form of speech was written in the seventeenth century by a Portuguese missionary, and the missionary Francisco Vas de Guimaraes wrote an abridged version of the Gospels in it."[5] An analysis of this latter work, which like Fr. Stephens's *Purânna*, is printed in Roman characters, appeared in the Journal of the Bombay Branch of the Royal Asiatic Society in 1849, (Vol. VI. pp. 132-157). We reproduce below a few stanzas by way of furnishing our readers with a specimen:—

[6] Queti Christão *a*ssunxim
nahin[7] car*i*t*a* P*a*r*a*messor*a*chia riti
*a*nim apulê gh*a*rim c*a*rtan branti
s*a*itanachia.

Z*a*d*a*v*a*' vitan tianchia baila,
s*a*thia c*a*rtan apulê gh*a*rim,
*a*nim murad*a* branti,
hendua'che g*a*ti.

[1] This must have been more widely spoken at that time than Marâthi, the latter, in its pure form, being probably confined to the "classes" as distinguished from the "masses". [2] See p. 166, Vol. VII, Marâthi Language, Linguistic Survey of India—*Dr. Grierson;* also see back p. XL. [3] p. 61, Vol. VII Marâthi Language, Dr. Grierson's Linguistic Survey of India. Further—"This dialect of Marâthi is spoken in Bombay by the Native Christians of Salsette (near Bombay in the Thana District), Mahim, Matunga and Mazagon. This is the language even now spoken by the following Hindu classes as well as by the native Roman Catholic converts of the above-mentioned localities:—The Kolis (fishermen), the Bhongales or Bhandâris (toddy-drawers), the Palashes (astrologers, otherwise called 'joshis'), the Páthâre Prabhus (administrators), the Pánchkalshes: the Sonárs (goldsmiths), the Sutárs (carpenters) and the Wâdwals (gardeners), about Bassein and Kelwa Mahim."—*Dr. Kirtikar.* [4] A fresh edition of this was brought out in New Goa in 1858 by J. H. da Cunha Rivara. [5] Dr. Grierson's Linguistic Survey of India, Marâthi Language, p. 65. See back, p. XLI. [6] Stanzas 84, 85, 86, 87, Cathâ Athavi, (Bombay edition 1857). From the specimen given, it will be seen that the system of transliteration used by the author is not quite the same as that of Fr. Stephens.

Trs:—How many Christians there are who do not keep the observances commanded by the Lord, and who offer worship to Satan in their homes.

When their wives are brought to bed of children, they perform 'soti' (सटी or, more elegantly षष्ठी पूजन; in their homes, and observe many practices after the manner of the Hindus.

[7] These stanzas have been copied just as they were found in the edition mentioned, in which to save space, probably, the initial letters of all lines but the first are put in 'lower case'. We would here refer to the use, in *The Christian Purânna*, of capitals which have been more sparingly employed than in the MSS., where they would seem to be neither uniformly nor judiciously used. In thus curtailing their number, care has generally been taken, in view of the Roman characters used, to begin with capitals such words as would be so treated in English. The Devanâgarī characters would, of course, reduce all words to the same level.

T*a*ri[1] manitan S*a*itanala,
anim patiss*a* detan tiala,
lajeto lencr*a*m netan deulan*a*,
bigi'ana th*a*mcavala.

Ani' nahim sad*a*vit*a* tem naum,
gem deulan detan Padri,
gh*a*r*a*n detan biz*a*m t*a*ri,
cam nahim palit*a* xeästrachi boli.

Concerning the work from which we have just quoted, Dr. Kirtikar says: "As published for the people of Bombay who were in close contact with the people of Gujerat and those speaking the Hindustani or the Hindi language, there is no wonder that Fr. Guimaraes's *Purán* contains a number of Gujerati, Hindustani and Hindi words. From such contamination Fr. Stephens's *Puránna*, however, is singularly free. Fr. Stephens also wrote for the learned Brâhmins, among others, of Goa and the surrounding country; whereas Fr. Guimaraes wrote for the converts to the Christian Faith, won over from the illiterate classes. On the title page of the work are the words, "na lingua vulgar," which I understand to mean, "in the vulgar language," that is, the language of the people, and not of the poets, as used by Fr. Stephens. I may observe that Fr. Guimaraes's *Purán* is not a "metrical drama" as Dr. da Cunha says,[2] but that it is made up of thirty-six *Cathás* or metrical stories, including two *Gandolâms,* which read like cradle-songs, sung by Mother Mary to send off Infant Christ to sleep when ill at ease. At page 162 of *The Origin of Bombay* Dr. da Cunha says that Fr. Stephens's *Puránna* is written in a style "somewhat similar" to that of Fr. Guimaraes. But there is no similarity between the two, either in point of language or in point of the appeal made to the reader. Fr. Stephens's style is persuasive and sympathetic; Fr. Guimaraes's animadverts on the evil practices of his Christian hearers. The former appeals to the earnest enquirer after truth; the latter castigates those already within the Fold of Christ, who follow Hindu practices, while yet basking in the sunshine of a creed at once elevating and sublime."

Having thus far dwelt on the Konkan form of Marâthi, we will now turn to Konkani, which has, as has been already mentioned, contributed to the structure of the work before us, and which according to Dr. Grierson—the latest authority on the subject, as deep in research as in erudition—may be said to be the "only one real dialect"[3] of Marâthi, all other so-called dialects being regarded as "local varieties."[3] "Konkani is a Marâthi dialect, having branched off from the common parent Prákrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech. Konkani has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marâthi. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marâthi. The tradition according to which the Śenvis, a tribe of Brâhmins, who have largely spread over the Konkan from Goa, were originally brought from Trihotra by Paraśurâma, has been adduced by native writers as pointing to the conclusion that Konkani has a different origin from Marâthi and is derived from some old

1 *Trs:*—They reverence Satan and make him offerings of sweets (patiss*a*, पतास or बतासे), but, out of a feeling of shame take their children to church, thus to deceive others.

And while they do not use the (baptismal) name conferred by the priest at Church, they replace it by another at home, and never observe what is prescribed by their religion.

2 See p. 37, *The Origin of Bombay.* 3 Linguistic Survey of India, Vol. VII, Marâthi Language, p. 1.

dialect called Sarasvatî Bálabhâshá, which was originally spoken in Tirhut. The same writers also point to the broad pronunciation of the short *a*, which sounds almost as an *o*, as a confirmation of this view. The missionaries of Goa and Mangalore,[1] to whom we are largely indebted for our knowledge of Konkani, are of a similar opinion, and contend that Konkani is not a dialect of Marâthi. Their view is, however; based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case, Konkani would certainly be a separate language, as would almost every dialect.all over India. The line between dialects and languages is, of course, difficult to draw; but in the case of Marâthi and Konkani there cannot be any doubt. They are both derived from the same Prákrit and are both dialects of the same form of speech."[2]

"The Konkani language is spoken throughout the Kònkan from Mâlwan in the north to Kârwar in the south. The purest form is considered to be that spoken in Tishwâḍâ in Sâshṭi, a province of Goa. In North Kanara, Konkani is the home tongue of higher caste Hindus, and partly also of the lower classes. It is the language of the Native Christians of North and South Canara, and it has also been brought by Konkani settlers to Honawar, Mangalore and even to Cochin."[3] To this we may add that Konkani is spoken in South Canara not only by Native Christians, but also by their Hindu neighbours to a great extent.

"Konkani is not a uniform language throughout the area in which it is spoken, but varies according to locality and to the caste of the speakers. In the north, in Sâwantwâdi and Ratnâgiri, the spoken form gradually approaches Standard Marâthi ..... In Goa the language is largely mixed up with Portuguese words[4] ..... In Kanara the proportion of Dravidian words is greater, and it increases as we go southwards.[5] The pronunciation, moreover, varies from place to place. All these differences do not, however, affect the general character of the language, and we need not split it into sub-dialects."[6]

In his use of the terms "dialect" and "local variety," in the extracts quoted above, Dr. Grierson seems to hold that, while it is the peculiar manner in which the same language—subject to local influences—is spoken in different districts or in several parts of the same district, that constitutes a "local variety," it is a common parentage but differently-developed characteristics and differently-used forms, to an appreciable extent, that constitute a "dialect." Thus, having sprung from the same old Prákrit, both Marâthi and Konkani are regarded as dialects in relation to that Prákrit; whereas in relation to Marâthi itself, Konkani is in its turn considered a 'dialect' as distinguished from a 'local variety,'

[1] See Konkani Grammar by Fr. A. F. X. Maffei, S. J. [2] Dr. Grierson's Linguistic Survey of India, Marâthi Language, Vol. VII, p. 164. [3] Dr. Grierson's Linguistic Survey of India, Vol. VII, Marâthi Language, p. 163. [4] See Monsenhor S. R. Dalgado's Konkani-Portuguese Dictionary. [5] See English-Konkani Dictionary by Fr. A. F. X. Maffei, S. J. [6] Dr. Grierson's Linguistic Survey of India, Marâthi Language, p. 164.

Standard Marâthi being taken as the test unit, or the representative member of its group, on account of its exhibiting all essential linguistic traits in a highly developed form, and possessing a vast literature of its own, in addition to being spoken by a considerable number of people, as compared with Konkani.

As regards the tradition, briefly referred to by Dr. Grierson, which derives Konkani from Saraswati Bálabháshá, an old dialect other than that from which Marâthi is said to have sprung, we should be going out of our way were we to treat of the matter at length here. It is enough for our present purpose to know that, if the tradition be adhered to as true, irreconcilable difficulties occur with regard to certain dates assigned to the events ascribed to Paraśurâma. For instance, if Paraśurâma is connected, as he has generally been, with the early invasion of Western India by the Aryans, which must have taken place some centuries before Christ, it would be proleptical to place under his leadership the Śenvi immigrants whom, a great Śenvi scholar, Dr. Bhau Daji,[1] has proved to have settled in Western India not earlier than seven or eight centuries ago. Apart from this, the few peculiarities in Konkani which are pointed out by the upholders of the Trihotra[2] theory as being traceable to Bengáli, are not sufficient to give a parentage to the former tongue, other than that commonly attributed to it along with Marâthi, in the face of such striking similarity as exists between Marâthi and Konkani in their essential characteristics. This strong analogy but too clearly points to a common origin, and could never have been the result of mere influence, such as one language might exercise over another derived from an altogether different stock, through the intercourse between the peoples speaking them. Moreover, the above-mentioned theory renders more than problematical the question of what may have become of Konkani in its alleged original home, which it cannot be supposed to have left 'wholesale', and in which it must have reached considerable development, if, as can safely be held on the strength of Dr. Bhau Daji's statements, the Śenvi immigration, credited by the Trihotra theorists with having imported it from Tirhut, took place only some seven or eight centuries ago. Amidst these conflicting assertions, the fact that reconciles all of them appears to be that Konkani had, as stated by Dr. Grierson, separated itself from Marâthi at a relatively early period, and found a settled abode with the Aryans in South Konkan, and that the Śenvi immigrants, wheresoever they may have come from, came with a language akin to Konkani, which latter they finally adopted in place of their own, being naturally few in comparison with the sons of the soil.[3]

Yet the claim for Konkani having a separate linguistic existence from Marâthi has, nevertheless, been put forward in a manner apparently convincing.[4] We refer here to

[1] In one of his articles in the Journal of the Bombay Branch of the Royal Asiatic Society. [2] Dr. Grierson thinks that Trihotra is wrongly identified with the modern Tirhut. Marâthi Language, p. 188. [3] In this connexion, also see *The Indian Caste*, by Mr. J. A. Saldanha, B. A., LL. B. [4] Dr. Wilson in his *Tribes and Languages of the Bombay Presidency, Indian Antiquary*, Vol. III (1874), and Fr. Maffei, S. J., in his Konkani Grammar, also support this claim.

Dr. da Cunha's *The Konkani Language and Literature*, from which we have already quoted in the foregoing pages. Among other things—such as the substitution of 'o' in Konkani for 'a' in Marâthi, and of the dative suffix 'ku' for the Marâthi 'la' or 's*a*'—which, however, have been explained away differently by different philologists, Dr. da Cunha gives a number of words, reproduced below, with these remarks: "The following list of words in ordinary use among the Konkanas, all of them derived from Sanskrit, is scarcely known to the Marâthas whose equivalent terms, or words of similar meaning, are also appended for the sake of comparison. If any of these words are used by the Marâthas, they must be so among the learned, being later Sanskritized importations, and not by the people.

	KONKANI		SANSKRIT	MARATHI
(1)	Ahum,	'I'	Aham	Mî.
(2)	Parvó,	'a pigeon'	Pâravâ	Kabutar.
(3)	Kîr,	'a parrot'	Kîra	Popat.
(4)	Bókem,	'a crane'	Baka	Bagalâ.
(5)	Suném,	'a dog'	Svân	Kutrâ.
(6)	Záng,	'the thigh'	Zangâ	Mânḍî.
(7)	Póló,	'the cheek'	Kapola	Gâl.
(8)	Kankon,	'a bracelet'	Kaṅkaṇa	Bangaḍî.
(9)	Razu,[1]	'a cord'	Raṅzu	Dorî."[2]

But the learned Doctor's remarks quoted above have called forth the following elaborate criticisms at the hands of a no less eminent authority than Dr. Kirtikar. Referring to Dr. da Cunha's statements Dr. Kirtikar says: "This is partly true, as some of the words are found only among Marâthi poets; but poets write as much for the unlearned, as for the partially learned or highly learned readers or hearers of their poems. Besides there are also some among the words in Dr. da Cunha's list, which are household words in popular phrases. I give my observations, numbering them in the order of the words in the said list:—

(1) For the Konkani *Ahum* the Goanese and the Śenvis of Bombay have Haõ (हांव्). The Marâthi mĩ (मीं) is derived from the Sanskrit "मया", Instrumental case of *Aham*.

(2) The Konkani word for "a pigeon" is पार वो (párvó).[3] In pure Marâthi it is पार वा (páravá) as in Sanskrit. There is an old Marâthi song sung by the Hindu ladies and girls of Bombay, in which are the words: "पार वे पखवाज वाजाविती" (par*a*ue p*a*qh*a*uaz*a* vaz*a*uity),[4] *i. e.* the sounds made by pigeons strike the ear like the sound of the drum called पखवाज.

[1] "रज्जु *(razu)* is also a Marâthi word, but used in a sense different from that of the Konkani."—*Dr. da Cunha.*
[2] p. 5, *The Konkani Language and Literature.* The words are printed as found in the book.
[3] See foot-note 1, p. LXI for the pronunciation of ó.
[4] See foot-note 1, p. XLVIII.

Molesworth has खबुतर (qh*a*but*ara*), derived from Persian, for 'pigeon' or 'dove'; and पार वा for a 'blue pigeon'.

(3) Kîr and Popat are two different birds. The Kîr is a small bird found in the Konkan and the Dekhan. Moropant has the following: होऊनि वज्रपंजर रक्षितसे वासुदेव कीरा या (houni vaz*r*apanzar*a* *r*akshit*a*sse vasudeu*a* kīra ya). (*Udyogaparva*, Chap. 12, Aryá 34). कीर (Kîr) is here used as synonymous with पोपट (Popat). Further, in *Krishna-vijaya*—"जैसें शिक्षित कीरभाषण रुचे कीं जें वदे स्वप्रजा" (z*a*issẽ sikshit*a* kîr*a*bhasann*a* ruche quĩ zẽ v*a*de suaprazа). (*Upasamhára*, sloka 2, line 4). In the glossary to the *Navanita*, (1895 edition), kîr=रावा (raua), a kind of parrot, and kîrwáṇî=शुकवाणी (suc*a*uanny) parrot-speech, are mentioned.

(4) Bôkem, of the Konkani is used as बक (b*a*k*a*) as in Sanskrit, or बग (b*aga*) as modified in Prâkrit. The diminutive of बग is बगळा (b*a*g*a*lla), even as कावळा (cau*a*lla) is the diminutive of काव (cau*a*)=a crow, and मुंगळा (mung*a*lla) of मुंगा (munga)=a big ant.

(a) Mukteśwar uses the word बक in his *Adipárva*, *Mahábhárata*, Chap. 19, Ovi 77, "बकाच्या ऐसे आतले धवळ" (b*a*kachea *a*isse at*a*le dh*a*u*a*ll*a*)—(आतले=झाले (zhale)).

(b) Moropant uses the same in *Viráta Parva*, *Mahábhárata*, Chap. 2, Ovi 32, "कर्ण म्हणे त्या मत्स्या (sea-fish) ग्रासूं आम्हीं तुम्हीं समस्त बक" (C*a*rn*a* mh*a*nne tea m*a*tsya grassũ amhĩ tumhĩ s*a*m*a*sta b*a*k*a*).

(c) Eknáth in his *Bhâgawata* has the following:—"विषय प्राप्ती लागीं मौन। तें बकाचें बकध्यान ।।....(Vish*aya* prapty laguĩ moun*a*, tẽ b*a*kachẽ b*aka*-dhyan*a*)....Now as regards बकध्यान a word of explanation is necessary: when in search of food, in rivers and in ponds, and wherever fresh fish is to be found, the बक stands in water, all eyes, and grasps what fish it can catch; hence the proverb about the b*a*ka's finishing all the three acts—of bathing, praying and eating—in one dip taken to catch fish. Eknáth also uses बग for बक (see *Bhágawata*, Chap. 9, Ovi 353 and Chap. 10, Ovi 581).

(5) The Konkani word सुणें (suṇẽ) is also found in Marâthi poets, ancient and modern. Moropant has शुनी (suny) for कुत्री (cutry)=a bitch: (See *Vanaparva*, *Mahábhárata*, Chap. 7 Ovi 18).

(6) The Konkani जांग for the Sanskrit जंघा, I have seen used by Marâthi poets; but I cannot just now give any quotations.

(7) The Konkani पोलें (polo)[1] is not in common use in Marâthi, but we use कपोल (capola) the Sanskrit form, in Marâthi poetry. The word गाल (gâl) given by Dr. da Cunha is of Sanskrit origin (गल्लः, g*a*l-l*a*h). The word गाल is used in Goa, as in the

[1] See foot-note 1 p. LXI, as regards the pronunciation of the two o's in this word.

expression : गाल-मिशी वाढवूंक, (gal-misy vaddh*a*unc*a*)=to grow whiskers. Note the Marâthi गाला वर गाल येणें (gala v*a*r*a* gal*a* yennê) = to get fat cheeks; the Goanese word गालगुंड (gal*a*-gundd*a*) = inflammation of the Parotid gland; Marâthi गालगुंडा (gal*a*gundda) = a slap on the cheek (Molesworth's Marâthi-English Dictionary); also the Goanese गालफुट (gal*a*phutt*a*) for the Marâthi गालफट (gal*a*phatt*a*) = the cavity of the cheek.

(8) The Konkani कांकोण (Káṅkoṇ), is pronounced in Marâthi almost as the Sanskrit कंकण (Kaṅkaṇa). There is a Marâthi saying "हातचे कांकणाला आरसा नको" (hat*a*che canc*a*nnala ar*a*ssa n*a*co) = no looking-glass is necessary for (seeing) the bracelet on the hand, *i. e.*, round the wrist, of course. A कांकण may be of gold, silver, pearls, diamonds, etc. The word (bángaḍî) is ordinarily used of glass bangles.

(9) The Konkani राजु (rázu) in the sense of a 'cord' or 'rope' is used in Marâthi in its pure Prákrit form रज्जु (r*a*j-ju). The Sanskrit form is also रज्जुः (r*a*j-juh), not रंजु (r*a*nju) as stated by Dr. da Cunha."

From the foregoing notes it will have been plain that Dr. da Cunha's list of words fails to lend support to his theory about a different origin for Konkani from Marâthi, though it proves that Konkani has more of the Sanskrit, or rather the Prákrit, element in it than Marâthi. This latter fact, however, stands admitted on all hands. The following words, most of them of daily occurrence in common parlance, may be given as an illustration, likely to go 'one better' than that furnished by the learned Doctor.

Sanskrit		Konkani		Marathi	
सिक्थः	(sicth*a*h),[1] boiled rice,	शीत	(sît*a*)	भात	(bhat*a*).
उदकम्	(ud*a*c*a*m), water,	उदाक	(udac*a*)	पाणी	(panni).
वेगेन[2]	(vegen*a*), with speed,	वेग्गीं or बेग्गीं	(veg-gî or beg-gî)	लौकर	(louc*a*r*a*).
वृक्षः	(vriksh*a*h),[1] a tree,	रूक	(rûk*a*)[3]	झाड	(zhadd*a*).
ग्रीष्मः	(grîshm*a*h), summer,	गीम	(gîm*a*)[3]	उन्हाळा[5]	(unhalla).
तृणम्	(trinn*a*m), grass,	तण	(tann*a*)	गवत	(g*a*u*a*t*a*).
उत्संगः	(uts*a*ng*a*h), the lap,	उस्को	(usco)	मांडी	(manddy).
मंडूकः	(m*a*nddûc*a*h), a frog,	मांडको	(mandd*a*co)[4]	बेडूक	(beddûc*a*).
पोट्टली	(pott-tt*a*ly), a bundle (as of clothes),	पोट्लि	(pott-li)	गांठोडें-ळें	(gantthoddẽ-llẽ).[6]

But this closer relationship of Konkani to Sanskrit would not in any way affect the statement that both Konkani and Marâthi have sprung from the same common parent

1 See foot-note 1 p. XLVIII and also foot-note p. 529 (Vocabulary). 2 वेगिन् (vegin) = swift, fleet. 3 These words, slightly modified, may be found used among the educated classes, but we are here concerned with common or popular usage in daily life. 4 'mandduca' is used by the Konkani-speaking Hindus. The 'o' in 'manddaco' and 'usco' is broad. 5 This, however, is also derived from the Sanskrit उष्ण (usttnn*a*). 6 Of two languages sprung from a common stock, if one be isolated while the other is in a position to develop itself, the latter is likely to show its development most in words which are of daily occurrence, though it will, no doubt, have added to its original resources, also in other directions. Such development, however, would arise from external influences which would affect, first of all, the daily life of the language, or its surface stratum. गांठोडी-ळी (gántthoddy-lly) is the diminutive form.

Prákrit. Speaking of Gujaráthi as having been "carried into the peninsula of Kathiawad, and there gradually developed into a separate language, severed from all contact with the other Hindi dialects, retaining its antique forms which have dropped out of use in the kindred tongues spoken in the neighbouring countries," Dr. da Cunha himself says, that in this it is "not unlike Konkani, which was introduced into the Konkan .....[1] and there *preserved*, for some time, *isolated and cut off from the other dialects or members of the group*."[2] And in view of the strong affinity of Konkani to Sanskrit, and its striking resemblance to Marâthi more than to any other language, at the same time, in its general characteristics, the words of the learned Doctor may safely be taken as supplying an explanation to our statements, rather than as establishing the truth of his own. To this we may, without further emphasizing our conclusion,[3] finally add that whatever may be the real truth of the matter—whether Konkani and Marâthi can be treated as twin-sisters or not—the point at issue does not at all affect our reference to Konkani in connection with *The Christian Puránna*, inasmuch as the author only concerned himself with the fact of the language having been in use, concurrently with the purest form of Marâthi, among the people by whom he was surrounded. But that reference having once been made, we could not well avoid dwelling on the subject to the extent we have done.

We have said at the beginning that both the author's own statements and the "internal evidence" of his work, clearly show *The Christian Puránna* to be essentially a Marâthi work, with an admixture, however, of the Konkani element. We give below, for the sake of variety, a Devanâgari transliteration, together with a translation, of those portions of the author's vernacular preface, which contain the statements referred to above:

हें सर्व मराठिये भासेन लिहिलें आहे. ह्या देसींच्यां भासां भितुर ही भास परमेश्वराच्या वस्तू निरोपूंसि योग्य ऐसी दिसलि म्हणउनु पण शुद्ध मराठि माधिमा लोकासि नकळे देखुनु, ह्या पुराणाचा फळु बहुतां जनांसि सुफळु

All this is written in the Marâthi language. Among the languages of this country, as this language appeared fit for delineating in it the things of God, but as pure Marâthi is not understood by the

[1] p. 35. *The Konkani Language and Literature.* No doubt Dr. da Cunha says that it must have been introduced from Tirhut; but considering the improbability of this supposition in the face of what has been already said, we may yet take the Doctor at his own words when he asserts that Konkani must have been "preserved......group." Such a view would seem to be strictly in keeping with our explanation, if instead of 'Konkani' we substitute the 'Prâkritic Konkani', and lay sufficient stress on the words italicized. [2] The italics are ours. [3] In the 1906 December number of the *Vividha Dnyána Vistára* a well-known Marâthi monthly publication, issued in Bombay, in an article entitled मराठीचा एक काथोलिक भक्त (A Catholic Devotee of Marâthi), the latter part of which refers to Fr. Stephens and his *Puránna*, Prof. Bhâgawat considers Konkani to be originally one with Marâthi. He holds that Marâthi must have been familiar to those 17th century Indian Christians whose descendants now call themselves Konkanas, and further that no racial distinction exists between the Mahrattas and these Christians. He makes this difference, however, between the Konkani-speaking and the Marâthi-speaking Christians of the present day, that the former are styled by him Marâthi Kiristâus and the latter Marâthi Kristies. Dr. Kirtikar, too, is strongly in favour of the theory about Marâthi and Konkani having one and the same origin.

होऊंसि, काय केलें, मागिल्यां कवेश्वरांचीं[1] बहुतेकें अवघडें उतरें सांडुनु सांपुचेयां कवेश्वरांचिये[2] रितु प्रमाणें आणियेकें सोंपीं ब्राह्मणांचे भासेचीं उतरें ठाईं ठाईं मिसारित करुनु कवित्व सोंपें केलें;[3] या परी परमेश्वराचे कृपेस्तंव उदंडा लोकाचें आरत पूर्ण होईल, आणी जे कवण येकादे वेळां पूर्विल्यां कावित्वांचा श्रुंगारु वा[4] बरवी भास अद्यापीं आठवतातीं ते हें कवित्व वाचुनु संतोसु मानिती आणी फावे तो फळु भोगिती: कां मागिल्यां कावित्वांच्या स्थानीं आणियेक कवित्व देंतों तयां होउनु फळस्त सुफळ. आणी मागिल्यां कवेश्वरांच्यां लटिक्यां उतरां वा स्वप्नां वारिये सत्यवंता परमेश्वराचें सत्यवंत शास्त्र वा परम सुखाचा मार्गु परम भक्ती शिकवितों, जिये शिकवणे निमित्तीं तयांच्या आणी आमंच्या शास्त्रा भितुरि केवडें अंतर आहे तें समस्तांसि ठाउकें होईल, जितुकें अंतर उजुवाडा वा अंधारासि, सत्या वा लटिकासि, वैंकुंठा वा यमकोंडासि, परमेश्वरा वा देवचारासि आहे.

middle classes, I, in order that the benefit of this *Puránna* may be reaped by many people, have, after the manner of the poets of my day, made my poem easily intelligible, by omitting sundry difficult expressions used by the older poets, and by mixing here and there many of those to be found in the simple language of the Brahmins. Thus, by the grace of God, the desire of many will be fulfilled; while those who may still remember the rhetoric and fine language of former poets will, by perusing this poem, feel delighted and enjoy what fruit they possibly can, for this reason, that I give, in place of former poems, one more abundantly profitable. And instead of the false utterances and dreams of former poets, I, with supreme adoration, teach the true religion of the true God, and the way to supernatural happiness; by which teaching will be known to all what difference there is between their (of former poets) religion and ours—difference as great as that which exists between light and darkness, truth and falsehood, heaven and hell, God and the devil.

We will make the following one more extract, as it contains a pointed reference to the Hindu Puránas, while it sets out with a grand and appropriate simile:

जैसे रात्रीचे प्राहार सरलेया सूर्यु उदेवो करुनु आपुलीं किरणें दाही दिसां विस्तारिताये तंव काळोखा होउनु उजुवाडु

As when, the watches of the night being past, the sun, rising, scatters his rays in all

1 "Doubtless Father Stephens here refers to the poets Dnyánadev and Mukundráj, particularly to the former, whose language, as found in his *Dnyáneshwari*, is very unintelligible, even to this day, to the ordinary Maráthi-speaking people; while Mukundrájá's language, though far more intelligible, is employed to express thoughts abstruse and full of Vedantic doctrines."—*Dr. Kirtikar.* Dnyánadev lived in the latter half of the 13th century. His *Dnyáneshwari* belongs to the year A. D. 1290. Mukundrája is placed after Dnyánadev, in point of time, from the style of his writings; both Dr. Kirtikar and Prof. Bhâgawat maintain that he must have lived some seventy-five years before Dnyánadev. 2 This evidently refers to Eknáth and possibly also to Mukteshwar. Eknáth is said to have been studying the *Dnyáneshwari* in 1584 and to have lived to the age of seventy years. The date of Mukteshwar's birth is given as 1609. This would make him only ten years old at the time of Fr. Stephens's death. Dr. Wilson, in his *Note* in Molesworth's Marâthi-English Dictionary (1857) simply states that Mukteshwar is said to have lived about 250 years ago. 3 This clearly shows to what extent Konkani has been made use of by the author in the Marâthi structure of his work. 4 For व=and, not वा='or', (Sanskrit).

बरवा काय ऐसें कवणुइ नपुसे, मनीं दुमावो नधरी, तैसेंचि सांता वांजेलाचा उजुवाडु समस्तांचे द्रुष्टी फुडां ऐसा निटलु, झगझगीतु, निष्कळंकु दिसताये की जो कवणु तयाचें तेज नदेखावया आपुले डोळे बळिवाडें डांपित नाहीं तो साद्रुष्ट देखेल अणी मुखें उचारील; तयाचे उपमेन आणियेकि वस्तु ऐसी बरवी, निर्मळी, पविती, उत्तमी संसारांतु नमेळे; म्हणउनु येरि कडे कोणुइ प्राणी केवडाई नेणारु, मुर्खु, अल्पमतिचा जाहाला नरि तेणें ह्या देसींच्यां पुराणांतु जिया अब्रद्धी, लटिकी वस्तू लिहेल्या हाति तिया येकी वेळे ऐकिलेया वरि कवण मुळाच्या निपजलिया त्या निवडूंसि अवघड न्हवेल.[1]

the ten directions, no one asks whether light is not better than darkness, nor doubts that it is ; even thus the light of the Holy Gospel shines before all, so clear, so bright, so pure that whoever shuts not his eyes deliberately against it, must behold it in very deed and proclaim it in words ; no other thing, so good, so pure, so holy, so excellent can be found in this world to liken unto it. Therefore in other places (where the light of the Gospel has spread ?), however ignorant, foolish, poor of intellect, a man may be, if he hears but once the gross and false things written in the Puránas of this country, he will not find it difficult to trace from what source they have their rise.

Prof. R. R. Bhâgawat—already mentioned in the foregoing pages—to whom, next to Dr. Kirtikar, we are indebted for much kindly help in connexion with the present publication, and whose profound erudition commands great respect and attention, wrote thus, concerning the language employed by Fr. Stephens, after perusing a printed copy of the *Puránna* and of the orthographical portion of this *Introduction*, submitted for his opinion :

"Fr. Stephens himself calls the language Marâthi, and rightly so. The variations are very slight. They are noted down as observed in the Preface, the oldest specimen of Marâthi prose available and, as such, highly interesting.[2]

The final उ (u) of the Nominative singular is met with in the older Marâthi poets such as Dnyáneshwar and Eknáth.

The same may be said also of 'veri' for 'p*a*ry*a*nt' (till) or 'pasũn' (from).

'n*a*' stands for the Marâthi nẽ (नें) of the Instrumental singular.

'háti' is a contracted form of 'âhâti.'[3]

'ye' at the end of verbal forms, stands for 'he' (हे).

The feminine adjectives in i (ई) are now obsolete in Marâthi; they now end in *a* (अ).[4]

[1] All this has reference to the Hindus and their Puranas. [2] This opinion is repeated in his article in the *Vividha Dnyána Vistára*, to which we have already referred. [3] In the *Dnyáneshwari*, also 'athi' (आथि) is frequently used in addition to 'ahati' (आहाति), the aspirate being shifted from the first to the second letter. It does duty for both singular and plural number—*Ed.* [4] See in this connexion *Note* to Vocabulary, p. 528.

The nasal in 'am*an*chẽ,' and after the roots 'ye', come, 'de', give, '*a*s', be, etc. is not now found in Marâthi.

'antu' is simply the Marâthi 'ant*a*': all such forms may be rendered into modern Marâthi by dropping the final 'u'. The infinitive ending 'unu' stands for 'un*a*'.

'sí' (सी) as in 'c*a*rissy' etc. is not now used by Brahmanical classes; the same is also true of the future tense, third person, plural, in 'xal*a*' (shâl)."

It is not, however, his preface alone that contains the author's explicit references to the language in which he proposes to write. The exceedingly beautiful stanzas[1] (121-125) on page 6, in which Fr. Stephens praises Marâthi, with the love and admiration of a genuine Marâthi poet, together with those on p. 7,[2] which explain his reason for writing in that language, may be cited by way of making assurance on the point doubly sure, were it necessary to do so. Yet more: as in the preface, so once again, at the end of the great work, the reader is reminded of the thread and texture of its linguistic garb, as witness stanza 118 on page 524. It only remains to be added that Fr. Stephens never once makes use of the term 'Canarin' in speaking of the language of his *Purânna*, while his Grammar of the Konkani language is distinctly entitled by him "*Arte da lingua Canarin.*"

We will now pass on to the "internal evidence" furnished by *The Christian Purânna* as to its over-ruling Marâthi character. Applying to the work the test that the essential traits of a language, distinguishing it from any other of the same, or of a cognate group, in spite of the existence, in both, of a more or less similar vocabulary, and a general similitude, are its grammatical inflexions of various kinds, such as those affecting *person*, *gender*, *case*, *mood*, *tense*, *voice*, etc., and next to them, its syntactical peculiarities, we see how the language of the *Purânna*, containing as it does an admixture of Konkani, stands as distinct as can be, from the latter with which it has, however, been wrongly identified. It is certainly not the Marâthi in use at the present day; but no language as employed by a poet in his compositions has been, or can ever be, like its spoken form, for the simple reason that poetic style and poetic thought rise above the ordinary level of prose and the daily routine of prosaic existence. Thus the language which Fr. Stephens used in writing his wonderful masterpiece three centuries ago, is the language of Marâthi poetry as carefully and exquisitely modelled after that of his antecedent and contemporary Marâthá bards. In the opinion of Dr. Kirtikar it is, "in the main, more like that of Mukteshwar and Eknáth than that of any other poet."[3] To this it may be added, as suggested by the same authority elsewhere, that the author of *The Christian Purânna* must have been a close student of the celebrated poets Dnyánadev and Mukundrâj, as is evident from the free use he makes of the Prákrit element. This free use, however, may partly be ascribed to his having

[1] See p. XLVII. [2] See foot-note, p. XLVI. [3] See foot-note 2, p. LXXV.

laid under contribution the more commonly spoken "language of the Brahmins"—Konkani[1]—in order to make his appeal as widely understood as possible. To this circumstance may be attributed the fact that the *Puránna* is more intelligible even to the present-day Konkani-speaking[2] people, the descendants of the Christians and the Hindus of Fr. Stephens's time, than any work in modern Marâthi would be; and this in turn is undoubtedly due to the large measure of Prâkrit words it contains. But besides these elements there is present in the *Puránna* another, the introduction of which may be considered as one of the author's skilful devices. We refer to the several words of foreign origin, borrowed from the Bible and Christian Theology. The omission of these would have been but awkwardly supplied by paraphrastic expressions from the vernacular, since their appropriate equivalents do not exist either in Marâthi or in Konkani. But, in using them, the author has rendered them in such popular form,[3] that wherever met with, they do not strike the ear unpleasantly, but on the contrary, seem to weave themselves into the texture of the poem "like kindred threads in a loom."

We would fain quote from the works of the Marâthi poets referred to in the preceding paragraph, by way of comparing, in point of style and diction, particular *Ovis* in them with particular *Ovis* in the *Puránna.* But isolated instances can at best convey but an imperfect idea, and often one suggestive of the tyranny of coincidence, especially when the works compared are of great magnitude and treat of different subjects. However, from our author's own allusions to the poets of his time and also to those that had flourished generations before him, it may be inferred, how wonderful must have been his mastery of their writings that it should have enabled a foreigner such as he was, to sing in their wise as if Marâthi had come to him "like accents of his mother-tongue," along with the supreme gift of the Muses.

But the language of the *Puránna* contains, as we have said more than once, traces of Konkani meeting the ear now and again. These are observable not only in the vocables used but also, though to a very limited extent, in the grammatical structure of the poem. As regards the former we may refer the reader to the *Vocabulary* appended and also to what has been said on pp. LXI and LXII; while the following may be pointed out as typical instances of the latter: "v*a*rt*a*teũ" p.[4] 35, st.[4] 15, "c*a*roniti" p. 136, st. 75, "honteũ" p. 144, st. 14, "zantã" p. 157, st. 110, "ass*a*ũ" p. 205, st. 35, "sinn*a*leũ" p. 270, st. 37, "patth*a*uilo" p. 348, st. 84, or "dhaddilo" in the stanza immediately

[1] See p. LXXV. Also see Vocabulary, in which words from the *Puránna,* used in Konkani but not in Marâthi, have the letter *K* placed before them. It may be remarked here that, though the *infinitive* in Konkani is not formed by the suffix णें (nnẽ), but by 'unk', yet in giving the infinitive form of verbs used in Konkani, णें has been retained, for the sake of uniformity, the *K* merely suggesting the root to be Konkani. [2] See foot-note 1 p. LXVI. [3] As this form is given to the words in question as *directly* derived from Portuguese in general, the letter *P* has been placed before every such word, included in the Vocabulary, as has been so derived. [4] p. = page; st. = stanza.

preceding on the same page, "chuc*a*lã" p. 380, st. 19, and a few others, show unmistakable Konkani inflexions. Besides this, there are proofs of the influence of Konkani also in the pronunciation of words as far as can be made out from the spellings used by the author. To mention a capital instance, we would refer to the preference given to स before श, which latter is generally rejected by Konkani, in such words as "yess*a*, bhass*a*, vess*a*, purussu, nassu, duessu, ussiru, d*a*russ*a*nn*a*, nissann*á*, prass*a*n*a*, vissuassu, etc." The extreme nasality of certain words—conjugations of the verbs, de, ghe, ye, za, *a*s, etc., and possessive forms of both nouns and pronouns preceding nouns in the locative case—may also partly be accounted for by the influence of Konkani which may be said to be a strongly nasal tongue, though the nasal is not present in it in the cases corresponding to those just mentioned, and though Dr. da Cunha for one, is inclined to believe that "the anusvára is not more heard in the Konkan than in the Dakhan", and that "if one talks Konkani through the nose, it is a personal defect, not one of the language."[1] In this connexion, however, we would draw the reader's attention to the remark of Dr. Kirtikar on the nasal, in the preceding pages. As characteristic of the Konkan, the nasal is probably attributable to climatic influence rather than to anything else.

By way of effecting, as it were, a compromise between the more learned vocabulary of the "classes" and the less pretentious word-store of the "masses", Fr. Stephens has had recourse to the employment of such duplicate phrases as the following, which would confirm the idea that he wished his work to be as widely acceptable as possible, while maintaining a certain level of literary excellence:—p*a*ru*a*t*a* ddong*a*r*a*, s*a*ite sellẽ, pusp*a* phul*a*, pachuuẽ h*a*ruuẽ, hatt*a* sant*a*, veadi pidda, s*a*rp*a* har*a*, d*a*ndhur*a* (d*a*rdur*a*) bedduc*a*, maru guira, and many others of the kind. Besides these there occur, though much less frequently, such pairs of pure Sanskrit synonyms as r*a*vi bhanu, seu*a*cu quinc*a*ru, p*a*ru*a*t*a* guiry, etc.; of which one of every two members placed in juxta-position, must have been more commonly known than the other. In such combinations, however, as padri guru, homu sacrificiu, and the like, the Sanskrit or Marâthi word used is evidently intended to explain the foreign vocable, by contra-distinguishing it from the vernacular, at the same time.

The pronunciation of the words used in the *Purânna* must appear 'provincial' and corrupt when compared with what it would be among the literate classes at the present day. Elsewhere[2] we have suggested, as a reason for these crudities, the fact of the work having been written *chiefly* for the "middle classes", as distinguished from the "pure-Marâthi-speakers", who would of course have no difficulty in following the ways of speech of the masses below them. But the "middle classes" also included, whether wholly or in part, the Konkani-speaking portion of the people; and it has been already pointed out

[1] *The Konkani Language and Literature*, p. 24. [2] See p. LIV.

that at least two of the salient characteristics of the pronunciation reproduced by the author may be traced to the influence of Konkani. There are, however, many words which, as they are spelt in the *Puránna* seem to carry the crudities of which we are speaking, almost to an extreme. We give below a few examples with their corresponding forms spelt according to recognized ortheopy :— pr*a*ti for prîti, c*a*nic*a* for c*a*n*a*c*a* s*ã*u*a*chh*ara* for s*ã*u*a*ts*ara*, v*a*incuntth*a* for v*a*icuntth*a*, saye for s*a*haye, vrutau*a*nt*a* for vrit-tant*a*, soh*adara* for s*a*hod*ara*, murg*a* z*a*ll*a* for mrig*azala*, sobh*a*u*a*ntẽ for s*a*bhõu*a*tẽ, ratotu*a*ll*a* for r*a*ctotp*ala*, parip*a*nch*a* for pr*a*p*a*nch*a* etc.: A few more instances will be found on pages LIV and LXII. It may be added that in respect of pronunciation, Fr. Stephens seems to have closely followed the people for whom he wrote rather than the poets whom he took as his exemplars.

It has been stated that Fr. Stephens's poetic diction takes after that of his contemporaries Eknáth and Mukteshwar, with resemblance, too, to that of his far-removed predecessors Dnyánadev and Mukundrâj. But among the works of these four poets, those of Eknáth particularly show frequent and extreme instances of poetic license or deviations from the ordinary rules of grammar. Like them *The Christian Puránna*, also, abounds in such examples. In this connexion we may quote the remarks of Dr. Kirtikar who, himself a poet, speaks with genuine sympathy for the "song-smith" toiling hard "at life's anvil, forging the rhyme":—"With regard to the various extreme instances of poetic license in Fr. Stephens's *Puránna*, we need not grudge them to him. They occur in all Marâthi poets, even in such consummate Marâthi scholars as Wáman and Moropant of the later centuries. There are two eminent poets of Goa itself—Subhánant or Subhánand who finished his poem *Bhishmaparva* in 1766 A. D., and Sohirobá of Bándẽ who was born in 1714 A. D.—both of whom have disregarded the existing rules of grammar in the use of the Karmani Prayoga."[1]

Enough has now been said to prove the essential Marâthi character of *The Christian Puránna*. Dr. da Cunha, however, in supporting his opinion that it is a pure Konkani work, has had recourse to a subtle distinction between what he terms 'hieratic' Konkani or Konkani as confined to Church purposes, and 'demotic' Konkani or Konkani as daily moulded in the mouths of the people, and urges that the *Puránna* has been written in the first of these two forms. After citing an extract, quoted below in part, from a panegyric on St. Lawrence by Padre Minguel d' Almeida[2] of the seventeenth century, contained in "the late P. N. Pires's *Grammatica Maratha*", Dr. da Cunha adds:[3] "This is said to be the Konkani spoken in Goa more than 200 years ago. But it seems to be the classical or rather the hieratic form of the language in which the Puránas are

[1] It is the Objective Construction or what is known in English as the Passive Voice—*Ed.*
[2] The book by this Missionary, which originally contained the panegyric in question, was printed at Goa in 1658.
[3] See p. 34, *The Konkani Language and Literature.*

written."[1] "Hê itulei prâtaqhepanni amanchea mugtiuanta Bhagta Sam Lourença tthai barê drustty paddalê, *zácá* Devána udhanddá manuppadá *páilo; táchhé* nãva, rupa, quirti, mahimá, sagalleá *saunssáráca* phâncaily, *quiteá tánné* Deváchy sevá bhagti carun, *táché* xástra sumurti upadessa sámbhállileti, va *táché* chita zoddilé *deqhuun*."[2] In the foregoing citation the italicized words have either downright Konkani forms, or Konkani inflexions, and they are just the words in the sentence, that can be taken as a true test of its linguistic character, the rest being either such as are derived directly from Sanskrit and thus used as the common property of both Marâthi and Konkani in a highly Sanscritized form, or such as are indigenous to both together. Now placing this sentence side by side with any in the vernacular preface of Fr. Stephens, the difference between the two in the matter of the essentials corresponding to those pointed out above, may easily be discovered. But Dr. da Cunha, by way of completing his distinction between 'hieratic' and 'demotic' Konkani, gives, at the end of his book[3] a passage,[4] which he pronounces to be written in the latter form. As it is a facsimile—in unprintable characters—we cannot reproduce it here either wholly or in part; besides it is not necessary for our purpose to do so. Still the following

[1] These remarks are evidently intended to apply also to other Purânas written by the early missionaries in India, besides *The Christian Puránna.* We have already referred to the *Purân* by Fr. Guimaraes. There is however one other of which anything is known. In his Introduction to his edition of Fr. Stephens's *Arta da Lingua Canarin*, under the heading 'Varios Auctores', J. H. da Cunha Rivara mentions a work, written apparently by different persons whose names are unknown, and divided into three Purânas, which again are sub-divided into 'Cánddas' or 'books'. From the portions seen by him and described in the Introduction referred to, the work seems to begin with the history of Our Lord immediately preceding His Sacred Passion, narrated in the Põilé Purannõ, the Dussõré Purannõ treating of some of the Acts of the Apostles, the superstitious practices of the Gentiles, etc. and the Tissõré Purannõ, of the essence of God-head, the attributes of the Creator, etc. The language of the poem, judging from the specimens given by da Cunha Rivara, is clearly Marâthi, just like the Marâthi of Fr. Stephens, while the metre in which it is written is *Ovi.* We reproduce below two stanzas as transliterated by da Cunha Rivara:—

Visvõvistarõ sõcõllõ
Hoty tuge cõrõqhellõ
Tuge vanchoni lanõ saullõ
Nupõzõlé cõdhí.

Tuge chõrõnnõ xevessi
Tuá rõchile rõchõnnessi
Sõitanã naddhivé tiessi
Bhõzú tthele mõnuxõ

Dussõré Purannõ, Book 2, Canto. I.

(õ = *a* (narrowly pronounced अ); ′ stands for the nasal; ã = õ somewhat broadly pronounced). The present writer has heard that in the National Library of Goa there is a printed copy (incomplete and without any title-page) of a Purân answering to the description given above. In mentioning the several Purânas by Fr. Stephens and others as Konkani works, J. H. da Cunha Rivara would seem to have lost sight of the line of distinction between Marâthi and Konkani. Besides, like most of the early missionaries and others, he seems to consider Konkani as a distinct language with some principal dialects, namely, the Northern, that of Goa, etc. The same opinion is also expressed by Dr. A. C. Burnell in No. I of his *Specimens of South Indian Dialects.* But it is high time that these notions were revised in the light of the researches of present-day philologists. [2] See p. 33, *The Konkani Language and Literature*—The italics are ours—*Trs*: All this became verily manifest in our blessed St. Lawrence who was exalted by the Lord; his name, person, fame, greatness, were made to shine throughout the world; because by him devoted service was rendered to God, His Religion, doctrine and commandments were maintained; and because His approbation was won. [3] See p. 43, Appendix A; *The Konkani Language and Literature.* [4] It is a "testimonial in the Konkani language and modified Devanâgari characters, signed by three Brahmans, and published in the Preface to the first volume of *Hortus Indicus Malabaricus* by H. Van Rheede."

portion of it, transliterated according to Fr. Stephens's system, is offered to the reader as a fair specimen—"Tea up*a*rant*a* ami am*a*guelea v*a*ide gr*a*nthachea nigh*a*ntta pr*a*manni teã teã os*a*dhache gunn*a* vachunu......"[1] The Konkani used in this passage is certainly not quite of a piece with the Konkani of the panegyric on St. Lawrence. To mention one instance of dissimilarity, in the few words quoted above, we would invite the reader's attention to "am*a*guelea", which would be "am*a*nchea" in the so-called 'hieratic' Konkani. But it should be understood that a cleric would be expected to be a more refined student than an itinerant herbalist.

We have as yet refuted but a single objection raised against *The Christian Puránna* being considered a Marâthi work in its essential character. But in the course of the last few pages we should appear to have put an end to all controversial opinion on the subject. And this is no doubt the case. Yet, as some of the objections to which we referred at the beginning would, on account of our proposal which accompanied that reference, claim to be stated, if only to be set aside without much discussion, we proceed to take them one by one, giving to each its proper share in the mention.

From Dr. Wilson's statement—"To a good extent we have been able personally to trace the *present* boundaries of the Marâthi language. On the west they are formed by the Indian Ocean from the Portuguese territories of Damaun on the north, to the Portuguese territory of Goa on the south, where the Konkani, an allied tongue, commences."—contained in his *Note* to Molesworth's Marâthi-English Dictionary, published in 1857, it has been inferred, with little advertence, however, to the word "present" (italicized by us), that the boundaries of the Marâthi language nearly 250 years before, must have been conterminous with those given by that eminent authority. That this inference becomes inapplicable to the Goa and the Salsette of Fr. Stephens's time, is plain from his own words in his vernacular preface.

Again Dr. Wilson's omission to include the author of *The Christian Puránna* in his list of Marâthi poets, has been taken as lending support to the argument against the work being regarded as a Marâthi production. In the first place it should be remembered that Dr. Wilson seems to take note only of indigenous Marâthi poets. Even were this not so, the rarity of copies, whether in print or in manuscript, of *The Christian Puránna*, may possibly have denied Dr. Wilson the opportunity of seeing the work for himself; while any printed accounts of it, such as the one contained in J. H. da Cunha Rivara's edition of Fr. Stephens's Konkani Grammar, which, by the way, was also published simultaneously with the above-mentioned Dictionary, cannot certainly have set forth the work in the true light, considering the prevailing confusion of ideas about Marâthi and Konkani that had existed for a long time before. Dr. Wilson, it may be added, does not

1 *Trs*:—After that, reading in our dictionary of medicine about the properties of each particular drug......

make mention of even Fr. Guimaraes, although printed copies of his Purân written in the Konkan Standard of Marâthi must have been more easily available, even as they are to-day. He says in a foot-note: "It is a remarkable circumstance that the Konkan, with its picturesque and lovely scenery, and its astute and learned Brahmins, famous throughout India for their political management and administration, lays claim to no name of poetical distinction. This is probably to be attributed to the isolation of the province from the peculiar influences which roused the mind of Northern India and the Dakhan." Evidently Dr. Wilson concerned himself solely with the poets indigenous to the soil.

The argument, based on the supposed ignorance of Marâthi on the part of the Konkani-speaking Christians of Fr. Stephens's time, that it cannot be expected that a consummate scholar of Konkani,[1] who had devoted considerable time and attention to the study of that language and to whom nothing was so dear as the welfare of his flock, should write his master-piece in Marâthi, has already been answered in the foregoing pages. Further, if the only available copies of that master-piece have been preserved by a few Konkani-speaking Christians, it is no reason to conclude that their ancestors were ignorant of Marâthi, or to infer that the old Marâthi-speaking Christians (not those who now go by that name and are of a comparatively recent date)[2] may not have possessed them.

The synonymous use of the terms Konkani, Canarin, Bramana-Marâtha, etc., referred to at the outset, has supplied the Konkani theorists of *The Christian Puránna* with a cheap argument against its Marâthi character. But we need not return to it here, having finally dismissed it already.

By way of seeking to make a curious compromise, it has been suggested that in writing the *Puránna*, Fr. Stephens must have "hit upon the ingenious plan of dressing up Konkani in a Marâthi garb, borrowing for his purpose not only word and phrase but also the grammatical form and construction from the Marâthi language." What else, we would ask, constitutes the linguistic form of a literary work if not the *garb* in which the writer's ideas are dressed up; or, to further exhaust the very terms of the suggestion, *its word and phrase*, *its grammatical form and construction.?* We need not point out that the difference hinted at, is no more than that which is said to exist between six and half-dozen.

As regards the reasons drawn from the abundant use of the nasal and from the employment of Roman characters, in support of the Konkani theory about the *Puránna*, we may refer the reader to what has been already said on these points.

1 Speaking of him in connexion with Konkani, Dr. Grierson says, "The merit of having first dwelt with this language belongs to an Englishman. Thomas Stephens (Thomaz Estevão), who came to Goa in 1579 and died there in 1619, wrote the first Konkani Grammar." 2 In this connexion also see Prof. Bhâgawat's article "Marathicha eca Catholica bhacta" in the *Vividha Dnyána Vistára*.

Before bringing to a close this somewhat lengthy *Introduction*, for which we pray the patience of the kind reader, it may be useful to refer to some of the accounts of the *Puránna* given by different writers, besides those contained in almost all the books named in the course of these pages. Both Indian and European scholars have at different times drawn the attention of the reading public to Fr. Stephens's *opus magnum*, with genuine love and admiration for the poet-priest and his work. The late Mr. F. M. Mascarenhas, a Mangalorean, in *The Indian Antiquary* (April, 1878), the late Dr. da Cunha in the well-known *Instituto Vasco da Gama* (vol. II, 1873) and also in his learned paper entitled *Materials for the History of Oriental Studies amongst the Portuguese*, read before the International Congress of Orientalists, held in Florence in 1878, Fr. Sommervogel, S. J., in his *Bibliothéque de la Compagnie de Jesus*, and last, but by no means least, Fr. Strassmair, S. J. in a volume of the famous work *Geschichte der Weltliterature* (Universal History of Literature), brought out by Fr. Baumgartner, S. J. in collaboration with him—have all joined in warmly eulogizing Fr. Stephens's monumental production.

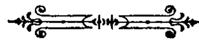
In conclusion, we cannot do better than quote the highly encomiastic tribute paid to *The Christian Puránna* by Dr. Kirtikar in the notes elicited from him: "In my humble opinion, now that the *Puránna* is given to the public, although in Roman characters, it will live, nay, it must live, as long as the Marâthi language lasts. Let me express the hope that it may, at no distant date, be cast in the Devanâgari mould, for it appeals not only to the Christians of Northern and Southern Konkan, but also to that large class of students of the Marâthi language, who, in search of real scholarship, must be delighted to read such consummate work in genuine Marâthi poetry of the highest order, no matter whether the poet was born to the soil, or hailed from a foreign country hundreds of miles across the wide, wide ocean. It is to be hoped that some future chronicler of the lives of the Marâthi poets will accord unto Fr. Stephens his proper place in the galaxy of the earliest of our bards that flourished after Mukundráj and Dnyánadev, lived in the century during which Eknáth, Tukárám, Rámdás, and Mukteshwar cast lustre on the poetry of Maháráshtra, and worked long before the Maráthi poets of the eighteenth century, such as Shridhar, Mahipati, Moropant and the purely Goa poets, Śubhánant and Sohirobá saw the light. The language of Fr. Stephens's *Puránna* may lack, as it must lack, the perfect purity of the Marâthi language; it may be tainted with the vulgar, the popular solecisms, and with frequent faults of grammar and idiom. Yet the *Puránna* as a whole cannot fail to touch the tenderest heart-strings of every student of Marâthi poetry and excite the deepest sympathies of every devout man in search of the knowledge and light that can come only from above. When the history of the entire Marâthi literature comes to be written, there will be found space for depicting the grandeur and solemnity of the

first great and noble Song of Christ, in fact the only Song of Christ, written in Marâthi by an Englishman, and containing the out-pourings of an exotic spirit that burned with luminous ardour when it lived for the true welfare of the people of this part of India."

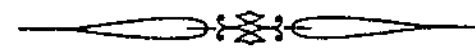
"For, letting down the golden chain from high,
He drew his audience upward to the sky:
And oft with holy hymns he charm'd their ears,
(A music more melodious than the spheres':)
For David left him, when he went to rest,
His lyre; and after him he sung the best.
. . . .
. . . .
He preach'd the joys of heaven, and pains of hell,
And warn'd the sinner with becoming zeal;
But, on eternal mercy loved to dwell.
He taught the gospel rather than the law;
And forced himself to drive, but loved to draw.
For fear but freezes minds: but love, like heat,
Exhales the soul sublime, to seek her native seat."

—*Dryden.*

J. L. S.



CENSURES AND LICENCES



FIRST EDITION

Vi por mandado dos Senhores Inquisidores este Livro intitulado—Discurso sobre a vinda do Salvador ao mundo—em lingoage bramana marastta, e cotejando-o com outro feito em portuguez, que com este vai, acho estar conforme um com outr quanto a lingua permitte. Goa hoje tres de Abril de 1614.—*Paulo Mascarenhas.*

Pode-se imprimir este Livro intitulado—Discurso sobre a vinda do Salvador ao mundo—em lingua bramana marastta, autor o Padre Thomas Estevão da Companhia de Jesu; e depois de impresso tornará a esta Mesa para cotejar com o proprio, e se dar licença para correr, sem a qual não poderá correr. Goa 2 de Junho 1615.—*Francisco Borges de Sousa.—João Fernandes de Almeida.*

Pode-se imprimir. Goa dous de Junho de 1615 annos.—*D. Fr. Christovão, Arcebispo Primaz.*

Eu Francisco Vieira, Provincial da Companhia de Jesu da Provincia de Goa por particular commissão, que para isso tenho do muito Rd. Padre Claudio Aquaviva, Proposito Geral da mesma Companhia, dou licença para se imprimir o Livro intitulado—Discurso sobre a vinda de Jesu-Christo, nosso Salvador ao mundo—composto pelo Padre Thomaz Estevão da mesma Companhia na lingua Bramana Marastta, o qual foi visto, e examinado, e approvado por algumas pessoas doutas e graves de nossa Companhia; em testemunho do qual dei esta por mim asinada. Dada em Goa aos 22 de Junho de 1615.—*Francisco Vieira.*

By order of the Very Revv. the Inquisitors, I have examined this Book entitled, *Treatise on the coming of the Redeemer into the world,* written in the Brahmin-Mahratta language; and collating it with another written in Portuguese—which accompanies it—I find that it agrees with the latter, as far as the language permits. *Goa, this day the 3rd April, 1614.—Paulo Mascarenhas.*

This Book entitled, *Treatise on the coming of the Redeemer into the world,* written in the Brahmin-Mahratta language, of which Father Thomas Stephens, of the Society of Jesus, is the author, may be printed. A copy shall be submitted to this Council for collation with the original and also for the grant of the necessary sanction for the circulation of the Book. *Goa, 2nd June 1615.—Francisco Borges de Sousa.—João Fernandes de Almeida.*

It may be printed.—*Goa, 2nd June 1615.—D. Fr. Christovão, Archbishop Primate.*

I, Francis Vieira, Provincial of the Society of Jesus for the Province of Goa, do hereby grant permission for the printing of the Book entitled, *Treatise on the coming of Jesus Christ our Redeemer into the world,* composed by Father Thomas Stephens of the same Society, in the Brahmin-Mahratta language, by the special commission I have received for such purposes from the Very Rev. Father Claudius Aquaviva, General of the same Society. The Book has been examined and approved by some learned and competent members of our Society; in testimony whereof I give this letter under my hand. *Given at Goa, on the 22nd June 1615.—Francisco Vieira.*

SECOND EDITION

Concede a licença, que pede, com declaração que depois de impresso este livro torne para se conferir com o original. Goa em Mesa 10 de Fevereiro de 1646.—*Antonio de Faria Machado.—João de Barros de Castelbranco.*

Pode-se imprimir. Goa a 22 de Novembro de 1646.—*Primaz.*

Por mandado dos Senhores Inquisidores Apostolicos em carta particular sua cotejando este livro de Discursos sobre a vinda de Jesu-Christo, nosso Salvador, ao mundo, composto pelo Padre Thomaz Estevão da Companhia de Jesu, com seu original, acho estar mui conforme com elle. Bardez, 20 de Fevereiro de 1647 annos.—*Fr. Gaspar de S. Miguel.*

Pode-se imprimir este livro (*sic*), e correr, visto estar conforme com seu original. Goa em Mesa 27 de Fevereiro de 1647.—*João de Barros de Castelbranco.—Domingos Rebello Lobo.*

O Rd. Padre Fr. Manoel Baptista, Reitor de Colluale, veja este livro da *Purana*, composto pelo Padre Thomaz Estevão da Companhia de Jesu, do quarto caderno por diante, que de novo se imprimio com licença, que teve desta Mesa, e nos informe se está conforme o seu original. Goa em Mesa 17 de Abril de 1649.—*Domingos Rebello Lobo.*

Revi a nova impressão da *Purana* do Padre Thomas Estevão conforme esta ordem de V. M. e achei estar em tudo conforme o seu original. Colluale em 13 de Maio de 1649.—*Frei Manoel Baptista.*

Pode correr visto estar conforme com o seu original. Goa em Mesa 18 de Maio de 1649.—*Domingos Rebello Lobo.*

The licence applied for is granted, with the injunction that after the Book is printed, a copy shall be submitted for collation with the original. *The Inquisitors' Council, Goa, 10th February 1646.—Antonio de Faria Machado.—João de Barros de Castelbranco.*

It may be printed.—*Goa, 22nd November 1646.—Primate.*

Having collated, by an order given in their private letter, by the Very Revv. the Inquisitors Apostolic, this *Treatise on the coming of Jesus Christ our Redeemer into the world*, written by Father Thomas Stephens of the Society of Jesus, with its original, I find that it quite agrees with the latter. *Bardez, 20th February 1647.—Fr. Gaspar de S. Miguel.*

This Book may be printed and circulated, as it agrees with the original. *The Inquisitors' Council, Goa, 27th February 1647.—João de Barros de Castelbranco.—Domingos Rebello Lobo.*

Let the Rev. Father Fr. Manoel Baptista, Rector of Colvalle, examine, from the fourth (quire) forward, this Book of the *Puránna* written by Father Thomas Stephens of the Society of Jesus, which has been newly printed with the permission of this Council, and let him inform us whether it agrees with its original. *The Inquisitors' Council, Goa, 17th April 1649.—Domingos Rebello Lobo.*

According to your order I have examined this new edition of the *Puránna* by Father Thomas Stephens, and find that it quite agrees with its original. *Colvalle, 13th May 1649.—Frei Manoel Baptista.*

It may be circulated as it agrees with its original. *The Inquisitors' Council, Goa, 18th May 1649.—Domingos Rebello Lobo.*

THIRD EDITION

Damos licença para se poder imprimir este Livro, intitulado *Puranna* da vinda e vida de Christo, composta pelo Padre Thomas Estevão da Companhia de Jesu; e depois de impressa torne para se conferir com o original. Goa em Mesa 2 de Janeiro 1653.—*Fr. Lucas da Cruz.—Paulo Castellino de Freitas.*

O Reverendo Padre Frey Manoel Baptista, Reitor de Reveddá, veja este Livro intitulado *Puranna* da vida de Christo, composta pelo Padre Thomaz Estevão da Companhia de Jesu, e nos informe se está conforme com o original. Goa em Mesa 15 de Maio de 1654.—*Fr. Lucas da Cruz.—Paulo Castellino de Freitas.*

Revi esta nova impressão da *Puranna* do Padre Thomaz Estevão sobre a vinda de Christo nosso Senhor ao mundo, conforme a ordem de VV. MM. e achei estar conforme o seu original. Reveddá em 12 de Junho de 1654.—*Fr. Manoel Baptista.*

Pode correr visto a conferencia. Goa em Mesa 22 de Junho de 1654.—*Frey Lucas da Cruz.—Paulo Castellino de Freitas.*

We grant permission to print this Book entitled *Purânna* treating of the Advent and Life of Christ written by Father Thomas Stephens of the Society of Jesus. After the Book is printed, a copy shall be submitted for collation with the original. *The Inquisitors' Council, Goa, 2nd January 1653.—Fr. Lucas da Cruz.—Paulo Castellino de Freitas.*

Let the Rev. Father Friar Manoel Baptista, Rector of Revedda, examine this Book entitled *Purânna* treating of the Life of Christ, written by Father Thomas Stephens of the Society of Jesus, and let him inform us whether it is in conformity with the original.—*The Inquisitors' Council, Goa, 15th May 1654.—Fr. Lucas da Cruz.—Paulo Castellino de Freitas.*

According to your order I have examined this new edition of the *Purânna* by Father Thomas Stephens, and find that it quite agrees with its original. *Revedda, 12th June 1654.—Fr. Manoel Baptista.*

It may be circulated in view of the collation. *The Inquisitors' Council, Goa, 22nd June 1654.—Frey Lucas da Cruz.—Paulo Castellino de Freitas.*



Dedication

Ao Illustrissimo e Reverendissimo Senhor Dom Frey Christovão de Lisboa, Arcebispo de Goa, Primaz da India &c.

Querendo eu (Reverendissimo Senhor) conforme ao custume dos que saem com os livros novos fazer cscolha de alguma pessoa eminente para lhe dedicar este presente Tratado, nesta deliberacão tive pouco que fazer, por que a quem podia com mais rasão dedicar um Tratado ordenado ao bem desta nova Christandade, que ao principal zelador della? por cujas mãos podhia melhor passar o pasto destas ovelhas, que pollas de seu legitimo e vigilantissimo Pastor? a quem se devia mais justamente enviar uma obra feita para instruição e edificação do corpo mistico desta Christandade, que á cabeça della? E ainda que cessaram estas rasões, o particular amor, e benevolencia, com que V. S. Illustrissima (como Ordinario) approvou este Livro, e a vontade, que mostron de o ver publicar, além do atrevimento, que me deo, obrigou a com ambas as mãos offerecer estes meus trabalhos á V. S. Deixo o amor, que V. S. tem, e sempre teve á nossa Companhia. Deixo as outras razões, que todos os Auctores de livro poem por principaes, convem a saber, as eminentes e esclarecidas virtudes daquelles, que tomam por Padroeiros, as cousas notaveis por elles feitas á gloria de Deos, e bem do povo, o governo prospero acompanhado com summa justiça, prudencia, e valor, que são os principaes motivos das epistolas dedicatorias; nos quaes louvores, ainda que mui devidos a V. S. todavia por estas materias excederem a minha insufficiencia, e pera conceder com a rara modestia de V. S. me não atrevo metter louvar aquelle cuidado pastoral, aquelle frequente visitar, e sacramentar as ovelhas com tanto fruito e consalação de todos, aquelle fervor e diligencia continua em propôr a palavra de Deos ao povo com singular talento, e não menos fruito dos ouvintes,

To the Most Illustrious and Most Reverend Lord D. Fr. Christovão de Lisboa, Archbishop of Goa, Primate of India, &c.

Having desired, Most Reverend Lord, to choose some eminent person to whom to dedicate this Treatise, after the custom of those who publish new books, I have, however had little to do in the choice I have made: for to whom else could I more reasonably dedicate a Treatise composed for the welfare of this new Christian flock than to him who above all has its interests at heart; through whose hands could better pass the food for these sheep, than through those of their lawful and most vigilant Pastor; to whom else could be submitted a work prepared for the instruction and edification of this mystical body than to its head? Were even these reasons to fail, the particular love and benevolence with which Your Lordship, as Ordinary, approved this book, and the wish you have manifested to see it printed, would not only encourage me but compel me to urge this humble and earnest offering of my work on your Lordship's acceptance. I do not speak of the love Your Lordship bears and has always borne towards our Society; neither do I mention the reasons by which authors of books in general are chiefly moved in the writing of dedicatory epistles, namely, the eminent and brilliant virtues of those whom they select as patrons; the important deeds achieved by them for the glory of God and the welfare of their fellow-men, and their happy administration attended with perfect justice, prudence and valour. For, though your Lordship well deserves to be praised for the possession of all these qualities, yet I cannot venture to praise you, seeing that an adequate description of your virtues is beyond my poor abilities, and would most certainly offend your rare humility. Indeed to extol you fitly for your pastoral solicitude, your frequent visitations to your flock for the purpose of administering the Sacraments to them with such fruit and consolation to their souls, your fervour and constant diligence in preaching with extraordinary ability the

aquella fortaleza incançavel nos trabalhos annexos á Prelasia, aquella severidade temperada com suavidade, e affabilidade com gravidade, aquella misericordia pera com os pobres, e caridade pera com todos; louvar em fim aquella rara temperança, prudente zelo, e zelosa execução, que cada dia vemos, e experimentamos, não he deste talento.

Deixando pois o que não abrangem minhas forças farei oque todos podemos e devemos Louvarei a divina providencia e bondade, que deu esta Primasia a V. S. ou por melhor dizer, que deu V. S. a esta Primasia, para que em tão eminente lugar mostrasse mais a claridade de suas virtudes, e melhor communicasse ao graças e dons divinos, que a fonte de todos os bens lhe tem communicado. Movido pois com estes resplandores, e estribado nesta benignidade, offereço a V. S. este pobre presente, que he uma obra composta a modo da terra, e no estilo de que os naturaes mais gostam, a qual contém uma instruição e como cathecismo, não qual o sancto zelo de V. S. folgaria de ver, nem qual esta nova Christandade havia mister, mas qual eu com meu fraco talento nestes mattos de Salcete pude fazer, o qual quanto comprido parece, e quanto mais se extende, discorrendo por muitas e varias cousas de nossa Sancta fee, tanto mais timidamente sáe á luz, e á vista de tantos olhos. Mas o favor e amparo, que de V. S. Illustrissima espero, me anima, e dá confiança que em (*sic*) aquelle successo que para maior gloria de Deos se pretende, nelle Deos N. S. he o que hade fazer que o preceito e fruito responda ás esperanças; e por fim peço ao mesmo dê a V. S. largos annos de vida, e saude pera ver crescer e florecer esta nova vinha, e gozar do fruito dos muitos trabalhos e cabedal, que V. S. na cultivação della vai empregando. Deste Collegio de Rachol 29 de Abril de 1616. De V. S. Illustrissima indigno servo em Jesus Christo.—*Thomaz Estevão.*

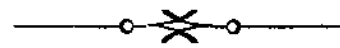
Word of God to the Faithful with such beneficial results to the hearers, your indefatigable energy in the midst of the inherent duties and responsibilities of the prelacy, your firmness and gravity tempered with gentleness and affability, your compassion to the poor, your charity to all, and finally your singular calmness, prudent zeal, and earnest execution of all your plans, as daily observed and experienced by us all—to praise you for all this in an adequate manner, is a task which I am all too incompetent to accomplish.

Leaving alone, therefore, what my abilities cannot attain, I will do at least what we all can and ought to. I will praise the goodness of divine Providence for having given this Primacy to Your Lordship, or rather Your Lordship to this Primacy, that in so eminent a place you might all the better manifest the splendour of your virtues and impart to others the graces and gifts that the Source of all Good has bestowed upon you. Moved, therefore, by your brilliant virtues and encouraged by your kindness, I offer Your Lordship this poor gift which is a work written after the fashion of this country, and in a style most acceptable to the natives. It contains a catechetical course of instruction, not such, however, as would satisfy your holy zeal, nor even such as this new Christian flock stands in need of, but only such as I with my poor talent have been able to prepare here in this bushy land of Salsette: and the more lengthy it is, treating of many and various things of our Holy Faith, the more timidly is it presented to the public. But the kind patronage and protection held out to me by Your Lordship, encourages me and makes me hope that the work will result in the greater glory of God, for which end it has been written; for the Lord will not fail to bless it so that the precepts contained therein may bear fruit to the desired extent. In conclusion, I beseech the Almighty to grant Your Lordship many more years of life and health that you may see this vineyard grow and flourish, and may enjoy the fruit of the vast amount of money and labour expended by you on its cultivation.—From the College of Rachol, the 29th of April 1616. Your Lordship's unworthy servant in Jesus Christ.—*Thomas Stephens.*

BHAUARTHIYAM CHRISTAUAM SAMASTANSSI

PADRI THOMAS ESTEUAM

UDANDDA AYUXE BHOUXE VA PARAMESUARACHY CRUPA BHAQUITAYE




BHAUARTHIYA baraueya Christauano, hea Purannantu Suamiya Jesu Christa Taracachy Catha lihily ahe, to caissa manuxu hounu saunssarĩ ala; anny cauanna cariyassi ala tea yenneacha viuecu quela. He catheche dona bhaga athaua doni Purannẽ quelĩ hati. Pailea Purannantu saunssara rachane tthaĩ arambhu carunu, udanddy utamy caranniya Deua Suamiyana apula yecuchy Putru saunssarĩ patthauanneache adĩ queliya tea caranniyanchy veuasta niropitõ. Dussarea Purannantu Jesu Taracachẽ yennẽ sangunu, to manuxu hounu zalmala tãua veri va suargaprauessu cary pariyenta teyachy yecatry catha quely ahe, tiye cathe varaunu samastanssi sateuanta Paramesuara va teyachea yecachi Putra Jesu Christachy vollaqhi houaueya, zeya Jesu vanchonu anniyeca nãua zeache varaunu pranniyassi mucti zodde aissẽ suarga qhalutẽ namelle.

Hea sateuanta Paramesuarachiya maha vastu barauiya zannaueya carannẽ va teyachea pauitra xastracha satearthu samastanssi drusttantu houaueya, hẽ sarua mullarambhĩ lagunu sangauẽ aissẽ manĩ hontẽ; mhannaunu adĩ sanguitalẽ zẽ caissy Paramesuarana suarga prathuuichy rachana carunu suarguĩ deuaduta rachileya uparantẽ bhumiuaincuntthĩ amancha adipurussu Adaõ apulea pratisuarupa sariqha rachunu tea vari thory crupa quely; uparantẽ sanguitalẽ zẽ to caissa pataca paddala anny teya papa passuata Paramesuarachy crupa teyassi antaraly anny to pataca va deuacharacha dassu zahala. Maga tiyechi tthaĩ sanguitalẽ ahe caissa amancha suamy Paramesuaru crupallu va carunnacaru amanche soddauannessi pretnu chintũ lagala, anny apanna amanssi soddaunssi saunssarĩ yeina mhannaunu Patriarcã va Prophetanssi bhassa didhaly; mhannaunu teya Patriarcanchy va Prophetanchy catha sangunu, tantanche vartunnuque bhituri suamiya Deuana udanddy apuruy caranniya saunssarĩ queliya yetuquiya adi-Purannantu sanguitaliya hati. Anny hẽ yetuquẽ sunttauẽ deqhunssi va Christãuapannachy adibuneady utamy drustty paddunssi, pauitra Escriturachiya bahutequy vastu va Santã Prophetanche saqhiuada ze hea cariyassi upega yentati te hea Purannantu lihunu dauile hati.

Yennẽ pr*a*mannẽ anniyequy ut*a*my P*a*ramesu*a*rachiya v*a*stu veueg*a*lliya c*a*runu tumĩ Christãu*a* hea Pur*a*nnantu deqhal*a* c*a*issa P*a*ramesu*a*ru s*a*teu*a*ntu yecuchy anny Deu*a*p*a*nnĩ teg*a* z*a*nn*a* hati. Anny c*a*issa tochi P*a*ramesu*a*ru zẽ apuliye *a*p*a*ramp*a*ry praptin*a* r*a*chilẽ tẽ s*a*da apulea *a*n*a*nt*a* gneanan*a* chal*a*uitaye va apulea b*a*r*a*uep*a*nnan*a* sambhallunu pr*a*tipallitaye, anny c*a*issa to papiyanssi siqhea launu apula nitidh*a*rmu daunu dentaye va praschit*a* c*a*rit*a*leya m*a*nuxassi pat*a*c*a* bh*a*g*a*ssunu apuly c*a*runna pr*a*gh*a*tt*a* c*a*ritaye. M*a*g*a* seqhĩ tumĩ deqhal*a* c*a*issa P*a*ramesu*a*ru apuleã ut*a*rã tthaĩ bhaqh*a*pall*a*cu va c*a*r*a*nniyã tthaĩ s*a*ru*a*gneany, s*a*ru*a*praptu, anny apuleã bh*a*ctã tthaĩ pr*a*tap*a*u*a*ntu; yetuque P*a*ra*m*esu*a*rache ut*a*m*a* gunn*a* tumanssi drustty p*a*dd*a*ty.

P*a*nn*a* Deuachea *a*pr*a*mitã gunnã bhituri teachy cacûll*a*ty v*a*ristty houni mir*a*u*a*taye, mh*a*nn*a*unu Duss*a*rea Purannantu cae quelẽ; t*a*tha tea Purannantu sanguit*a*lẽ zẽ conny pr*a*mannẽ Suamiyan*a* amanssi apulea su*a*rupa sariqhe r*a*chile tẽ n*a*pure hounu apula yecuchi Putru Jesu Christu am*a*nche sodd*a*u*a*nnessi patth*a*uila, to m*a*nuxã car*a*nnẽ m*a*nuxu zahala, tetiss*a* v*a*russẽ p*a*riyent*a* s*a*unssarĩ honta, mucticha margu sic*a*uila, seqhĩ amanssi mucti deunssi ap*a*nn*a*pẽ Cruça v*a*ri s*a*m*a*rpilẽ apulẽ *a*molic*a* r*a*ct*a*, mol*a* pal*a*tt*a* deunu doss*a*runn*a* qh*a*nddilẽ, muctiche dariu*a*tthe adidossa paŝsunu ddhampile honte te ugh*a*dde quele anny apuleã seu*a*canssi su*a*rguĩ righaua didh*a*la.

Hẽ yetuquẽ anny hea hounu *a*dhic*a* tumĩ Christãu*a* heã dõ Purannantu aic*a*xal*a*. P*a*nn*a* teya mazi yec*a* sanguit*a*lẽ zẽ tẽ tumĩ b*a*r*a*uẽ c*a*runu m*a*na anna; mh*a*nn*a*ze s*a*unssar*a* r*a*ch*a*na p*a*riyent*a* Visu*a*tar*a*cu patth*a*uin*a* mh*a*nn*a*unu P*a*r*a*mesu*a*ran*a* Patriarcanssi bhaqh*a* didh*a*ly honty; anny tochi yennaru mh*a*nn*a*unu Prophetĩ apuleã pust*a*cantu lihilẽ hontẽ; seqhĩ tochi Christu Tar*a*cu aleya up*a*rantẽ chougã Vangelistĩ teyachiya *a*puruy c*a*r*a*nniya lihunu, zo Prophetĩ yennaru mh*a*nn*a*unu lihilẽ hontẽ tochi pr*a*t*a*qhe ala mh*a*nn*a*unu *a*isse sunttaue drusttant*a* dauile quy teachea yenneacha dubhauo c*a*u*a*nna yecachean*a* pr*a*staĩ m*a*nĩ n*a* dh*a*r*a*ue. Anny teachi P*a*ra*m*esu*a*rachea Putran*a* zetuquiya v*a*stu to c*a*ril*a* mh*a*nn*a*unu Prophetĩ sanguit*a*lẽ hontẽ yetuquiya tennẽ s*a*unssarĩ yeunu sidhy pat*a*uileya, Deua Bapachy bhass*a* pallily anny ap*a*nn*a* nizu Tar*a*cu mh*a*nn*a*unu s*a*ruã tthaĩ pr*a*gh*a*tt*a* quelẽ.

Hẽ s*a*ru*a* M*a*ratthiye bhassen*a* lihilẽ ahe. Hea dessincheã bhassã bhitur*a* hy bhass*a* P*a*r*a*mesu*a*rachea v*a*stu niropunssi yogue *a*issy diss*a*li mh*a*nn*a*unu, p*a*nn*a* sudh*a* M*a*ratthy m*a*dhima locassi n*a*c*a*lle deqhunu, hea purannacha ph*a*llu b*a*hutã z*a*nanssi suph*a*llu hounssi, cae quelẽ, maguileã c*a*uesu*a*ranchĩ b*a*huteque *a*u*a*ghaddẽ ut*a*rẽ sanddunu sampucheyã c*a*uesu*a*ranchiye ritu pr*a*mannẽ anniyequẽ sompĩ Bramh*a*nnanche bhassechĩ ut*a*rẽ tthaĩ tthaĩ miss*a*rit*a* c*a*runu c*a*uitu*a* sompẽ quelẽ; ya pary P*a*r*a*mesu*a*rache crupest*ã*u*a* ud*a*ndda locachẽ ar*a*t*a* purn*a* hoil*a*, anny ze c*a*u*a*nn*a* yecade vellã puruileã

cauituancha srungaru va barauy bhassa adeapĩ atthauataty te hẽ cauitua vachunu santossu manity anny phaue to phallu bhoguity; cã maguileã cauituanchea sthanĩ anniyeca cauitua dentõ teyã hounu phallasta suphalla. Anny maguileã cauesuarancheã lattiqueã utarã va suapnã variye sateuanta Paramesuarachẽ sateuanta xastra va parama suqhacha margu parama bhacty sicauitõ, ziye sicauanne nimitĩ teyanchea anny amanchea xastra bhituri queuaddẽ antara ahe tẽ samastanssi tthauquẽ hoila, zituquẽ antara uzuuadda va andharassi, satea va latticassi, vaincunttha va yemaconddassi, Paramesuara va deuacharassi ahe. Yetuquẽ amanchea xastra* anny anniyeca xastra bhituri antara ahe aissẽ mhannaunu samasta deqhaty. Mhannaunu amĩ hea amanchea Purannantu teanchẽ xastra lattica anny amanchẽ sate aissẽ mhannaunu daqhaunssi nahĩ casttauatõ; cã tẽ apaissẽ samastanssi drustty paddataye; Christauanchẽ xastra apannapẽ sobhataye, mirauataye, va tenchi barauẽ mhannaunu apannapẽ daunu dentaye; vachileya aiquileya pure.

Zaisse ratriche prahara saraleya suryu udeuo carunu apulĩ quirannẽ dahi dissã vistaritaye tãua calloqha hounu uzuuaddu baraua cae aissẽ cauannui napusse, manĩ dubhauo nadhary, taissenchi santa Vangelacha uzuuaddu samastanche drustty phuddã aissa nittallu, zhagazhaguitu, niscallancu dissataye quy zo cauannu teyachẽ teza nadeqhaueya apule ddolle balliuaddẽ ddampita nahĩ to sadrustta deqhaila anny muqhẽ ucharila; teyache upamena anniyequy vastu aissy barauy, nirmally, pauitry, utamy saunsarantu namelle; mhannaunu yeri cadde connui pranny queuaddai nennaru, murqhu, alpamaticha zahala tari tennẽ hea dessincheã purannantu ziya abadhy, lattiquy vastu lihilea hati tiya yequy velle aiquileya vari cauanna mullachea nipazaliya tea niuaddunssi auaghadda nhauaila.

Mhannaunu Christãua tumĩ udandda carunu Paramesuarassi arguẽ dea anny upegu mana, cã tumanssi yemaconddichea margache va anubhauarthiyanchea andhacarantule caddunu Christãuapannã bhituri mellassẽ quelẽ. Teachea utama xastracha uzuuaddu bhogunssi amĩ zẽ carye carunssi adharilẽ tẽ Paramesuarache crupestãua amanche alpa sacty sangaddẽ sidhy paualẽ; dõ Purannanche abhanga quele; teyã mazi cahĩ utaranchy chuquy zahaleya vari ty tumĩ qhema cara. Maza yetuquẽ ahe pure, zari zẽ tumanssi hẽ Puranna saralẽ deqhunssi arata hontẽ tenchi atã tẽ vachunssi tumanssi arata hounu teyacha phallu zari bhoguixala tari tẽ daiua mazẽ. Tumĩ dinẽ dinu adhica adhica Christãua bhacti carunu sate bhauo manĩ drudda dharunu seuattu pariyenta punne purussarthache marguĩ chala aissẽ mhannaunu tumã carannẽ Paramesuara passĩ vinanty caritõ.

IN LAUDEM AUCTORIS

PELO FREI GASPAR DE S. MIGUEL

RELIGIOSO DO PATRIARCA S. FRANCISCO



SADHU chaturagu Padri
Hea purannacha adicary
Thomas Esteuaõ cauitua srunghari̇̃
Miraua̲la changu 1

Teache utama satuagunna
Para upeguy acharanna
Deua seuessi utauilla mana
Zannaue puranna cartauẽ 2

Tea anny nama zoti padde
Hẽ tea tthaĩ ghadde
Aissẽ apuleni caiuaddẽ
Zagaziuanẽ quelẽ 3

Thomas[1] mhannipe patalla
Teachẽ satua gneana atthaua acalla
Para puranna vaqhe nirmalla
Sabda qhola gambhera 4

Esteuão[2] namacha viuaru
Zaite macuttacha varu
Ta sirĩ sobhe paricaru
Tea tthaĩ 5

Teacheni batissa laqhennẽ
Macutta zahalẽ ghaddannẽ
Satua punneacheni ratnẽ
Miraua̲la Hindusthanĩ 6

Abel Adaõ sutu maguẽ
Nimoni guelea lottalĩ yeuguẽ
Para anadina zaguĩ
Bolatasse 7

Nimala bolato mhannatã
Abhinaua vatte aicatã
Para mahanta te ziuanta
Bolilẽ puruacharyẽ 8

Paha cauanna te mahanta
Bolaty zaisse ziuanta
Te punnesilla nitiuanta
Nimale ze 9

Dharma niticha caroni udbhauo
Punne satuacha pairauo
Satua auagunnacha vegallauo
Dauity ze 10

Hẽ Thomasẽ sacalla
Zana locassi dauilẽ nirmalla
Teastãua ta sadã calla
Bolato zaguĩ 11

Zaryi ta nimala
Taryi zintuchi urala
Abela sary nitecala
Bolatasse 12

Aissa ha sadhu mahantu
Mahantu ta ziuantu
Prassidha purannĩ zintã antu
Bolato deqhoni 13

Teassi sacallancha namascaru
Auagheyanssi quela upegu thoru
Tennẽ argadanacha meru
Arpity Deua 14

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1 Probably from the Sanskrit तामसं (tâmasam), *darkness*; hence, by a figure of speech, the unfathomable regions of darkness. 2 (Greek), Stephen, *a crown*.

PAILEM PURANNA

PAILEM PURANNA

PARAMESUARA SUAMIYA VA SANTA MAHANTANCHY STUTI ANNY SAMAGRA GRANTHACHY SASSARI TTICA

AUASUARU 1.

VO namo visuabharita
Deua Bapa sarua samaratha
Paramesuara sateuanta
Suarga prathuuichea rachannara

Tũ ridhy sidhicha dataru
Crupanidhy carunnacaru
Tũ sarua suqhacha sagharu
Adi antu natodde 2

Tũ paramanandu sarua suarupu
Visuaueapacu gneana dipu
Tũ sarua gunnĩ nirlepu
Nirmallu niruicaru suamiya 3

Tũ adrusttu tũ auectu
Sama dayallu sarua praptu
Sarua gneanu sarua nitiuantu
Yecuchi Deuo tũ 4

Tũ saqheata Paramesuaru
Anadassidhu aparamparu
Adi anadi auinassu amaru
Tuzẽ stauana triloquĩ 5

Suargu srustti tuuã hella matrẽ
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Mariye prannipatu maza
Tuzã charannĩ 2

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Adĩ tuzẽ stauana quize
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Anny suargu prathuui rachily
Teyã vellã 4

Drustta adrusttathẽ
Rachuni ttheuilẽ vaincuntthanathẽ
Anny choũ maha bhutanthẽ
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Agny anny antralla
Suayemba gunna teyã sacallã
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Maha utamẽ didhalĩ
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Tĩ cauannẽ cauannẽ sangaina
Aica tumĩ srute zana
Chita deuni sauadhana
Sanguitaleya 3

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Apuly crupa didhaly teyanthẽ
Tennẽ zahalĩ nitiuantẽ
Ubhaye vargẽ 4

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Zahalĩ dharmaputrẽ
Maha utamẽ pauitrẽ
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CHRISTU SUAMY SAUNSSARĨ YENNARU MHANNONI
ABRAHAÕ PATRIARCASSI PARAMESUARANA CAISSY BHAQHA DIDHALY

AUASUARU 8.

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CHRISTU SUAMY SAUNSSARĨ YEILA MHANNONI

ISACA ANNY IACO BHACTASSI DEUẼ CAISSY BHAQHA DIDHALY

AUASUARU 10.

PHUDDÃ Abrahaõ *va*rt*a*tã s*a*unssarĩ
Guelĩ yec*a* set*a* v*a*russẽ p*a*nchast*a*ri
T*ãua* to Qhanã dessa bhituri
P*a*r*a*mad*a*la 1

To niu*a*rt*a*leya Qhanã dessathẽ
Phuddã duruiqh*a* p*a*dd*a*lẽ tethẽ
T*ãua* Isa zaueya Egiptathẽ
Anumany ziuĩ 2

Aissa quela m*a*nĩ nirdharu
T*ãua* teya bhett*a*la P*a*r*a*mesu*a*ru
Mh*a*nne Egipta bizẽ n*a*co c*a*rũ
Mĩ sang*a*in*a* tethẽ rahize 3

Mĩ tuzã tthaĩ v*a*ssen*a*
Tuza pr*a*tipallu c*a*rin*a*
Zẽ Abrahaonthẽ didh*a*lẽ v*a*rudan*a*
Tẽ pallin*a* mĩ 4

Mh*a*nne hy bhumica s*a*m*a*sti
Dein*a* tuz*a* anny tuzie s*a*nch*a*ty
N*a*qhetrã yetuly utp*a*ti
C*a*rin*a* tuzy 5

Zo cã Abrahaõ tuza pit*a*ru
Tennẽ aiquilẽ mazẽ ut*a*r*a*
Maze up*a*dess*a* nirant*a*r*a*
Pallile zennẽ 6

Mh*a*nnoni tuzea biz*a*ph*a*lla nimitĩ
S*a*unssarichea s*a*c*a*ll*a*i utp*a*ti
Zan*a*locu s*a*d*a*iu*a* honty
Pr*a*thuuiche 7

Aissa phuddaru didh*a*la Isathẽ
T*ãua* Deuache *a*nugnen*a* tethẽ
Rahila Qhanã dessathẽ
Yeque tthaĩ 8

Phuddã Isa putr*a*ph*a*lla pau*a*la
Teyassi Iaco nãu*a* sudh*a*la
Teya v*a*ri Deuẽ thoru quela
Anugraho 9

Teya Iaco Isacachea cum*a*ra
Z*ãua*lla b*a*ndu honta duss*a*ra
Teyachẽ nam*a* *a*u*a*dhara
Esau mh*a*nnipe 10

Teyã dogã mazi duss*a*nn*a* gh*a*dd*a*lẽ
T*ãua* Iacon*a* bh*a*ye dh*a*rilẽ
Anny maebapacheni bolẽ
Cae c*a*rita zahala 11

Messopotamy dessa chalila
P*a*nthu cr*a*m*a*uita zahala
Marguĩ P*a*r*a*mesu*a*ru bhett*a*la
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Iaco bh*a*ctẽ tiye su*a*pnĩ
Niss*a*nni deqhily ubhy dh*a*r*a*nny
Tiyechẽ *agra* cae *ga*gh*a*nĩ
Lag*a*tẽ disse 13

Tiye niss*a*nny v*a*rute deu*a*dut*a*
Deqhile ch*a*dd*a*tã ut*a*r*a*tã
Anny suamy votth*a*ng*a*la honta
Tiye niss*a*nnithẽ 14

T*ãua* suamy teyathẽ bol*a*ta
Mh*a*nne zo Abrahaõ tuza mahapita
Anny Isa tuza tata
Mĩ teancha P*a*r*a*mesu*a*ru 15

Ziye bhuu*a*st*a*llĩ
Tũ pouddassy yã vellĩ
Tuz*a* dein*a* ty bhumi s*a*c*a*lly
Anny s*a*nch*a*tithẽ 16

Z*a*isse raza pr*a*thuuiche
T*a*isse putr*a* hontil*a* tuze utp*a*tiche
Tuzea bizast*ãua* v*a*nss*a* srusttiche
Agh*a*ue s*a*d*a*iu*a* honty 17

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Anny maguteni he dessĩ
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Iacossi bolila vaincuntthanathu
Ya vari caissa vrutantu
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Tãua bahu ulassala manĩ
Suamiyassi cara zodduni
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Anny maza ye panthĩ nentã raqhata
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Anny dahanssi yeca deina
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IOSECHY CATHA

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Phuddã cauanneque diuassĩ
Suapna zahalẽ teya Iosessi
Tẽ apuleyã acarã bandunssi
Sangata zahala 2

Mhanne dada pariyessa tumĩ
Yequi cullauaddi picaly ty amĩ
Caddaueya gueleũ samagamĩ
Barai bandu 3

Bhare gõuanche bandhaleya vari
Maza bhara uchalitã sirĩ
Tumanche bhare teya samorĩ
Prannipatu carity 4

Yetuquẽ Iosena sanguitalẽ
Tãua te bandu qhallaballale
Maha qhancalla zahale
Adharilẽ vessana 5

Maga anniyeque diuassĩ
Annica suapna zahalẽ teyassi
Tẽ piteya anny bandunssi
Niropilẽ tennẽ 6

Mhanne mazẽ suapna auadhara
Chandru suryu taranganñẽ acara
Yetuquĩ bhazaty mazeya samora
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Tãua bapẽ Iosessi rahauilẽ
Maga teyassi cae bolilẽ
Amĩ anny tuze bandu vaile
Tuzy seua carũ cae 8

Athaua tuzea suamitua bhituri
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Panna te bandu Iose vari
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Maga yeize paratoniyã 14

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Tẽ manalẽ Iosechea chita
Maga zahala nigata
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Yentã Iosethẽ deqhila durĩ
Maga bandu bolaty apanneã bhituri
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Ha namhannaua sohadharu
Ghalũ paila te agaddĩ marũ
Anniyecu nacara vicharu
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Aissa tehĩ allanchu quela
Tãua Iose zãuallĩ patala
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Hatu ghatala vastrassi 18

Nana rangachĩ saulĩ
Zĩ canicachariã qheuannilĩ
Tĩ hirauni ghetalĩ
Bandu varguĩ 19

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Sira chhedaueya qharga chollity
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Bandu zananthẽ 20

Sãuary banduncheyã carã
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Prannu raqha ya auasuara
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Zari deqhila maza aparadu
Tari nacaraua apramadu
Mĩ tumancha dhacula bandu
Zhane vadu cara 22

Amĩ tumĩ yeque velichĩ phallã
Yeca ractamaunxachĩ ballã
Sandda copache zalla
Mĩ dusttu nhaue tumancha 23

Amĩ tumĩ bandu varga samasta
Ubhayetancha yecuchi pita
Maza hatilea tumanssi cae yenta
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Tennenchi ghatu carala piteyassi
Yequechi qhargue bapa putrassi
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Tãua Rubẽ bolila bandunthẽ
Upadessita zahala teyanthẽ
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Vayã nacarauẽ anuchita
Namaraua yathẽ 27

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Pannĩ nahĩ tea agaddantu
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Vossabaĩ mazi ghala mhannata
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Zari Iosessi tethẽ sanddity
Tari guptĩ neuni bapa prati
Deaueya teyathẽ 30

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Tiye baĩ mazi ghatalẽ
Maga arogannessi baissale
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Maga Iuda bole teyanthẽ
Amĩ maraue amanchea banduthẽ
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Vicrita caroniyã denty
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Maga gahĩuaruni cae bolila
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Tari cã ga maza vicrita carity
Yã paradessiyã hatĩ
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Tumanche charanna praqheallina
Tumanchã dassatuĩ assaina
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Maza ttheua ya aranneantarĩ
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Assõ phuddã udemy nigoni guele
Egiptache marguĩ chalile
Ya vari zẽ vartalẽ
Tẽ sangaina tumã 65

TATHA IOSECHY CATHA

AUASUARU 12.

IACO apulã gharĩ
Iosecha gahĩuaru dhary
Ghaddiye ghaddiye rudhana cary
Mohẽ caroni 1

Tãua yera putra buzauity
Nana pary sambhoquity
Cae queleya nabuze chitĩ,
Nassãuare duqha 2

Assõ yetuqueya cae zahalẽ
Vanniye Iosethẽ gheuni guele
Egiptache marguĩ nigale
Teyã vellã 3

Zantã Iose cae cary
Ghaddiye ghaddiye pahe magarĩ
Bhumy gruhathẽ namascary
Rudhana caroni 4

Manĩ dharoni gahĩuaru
Mhanne bapa zahala maza ãuheru
Atenta duqha naco carũ
Maza carannẽ 5

Gaghanĩ nihalluni pahanta
Mhanne Paramesuara sateuanta
Pauaĩ mazea acanta
Ganzileyathẽ 6

Maga Egipta patale veuhary
Tethẽ Pharaua raza raze cary
Iose vicaueya te nagarĩ
Nela tehĩ 7

Iose trunna bandoniyã sirĩ
Ubha quela bidy mazarĩ
Vicrita carity veuhary
Iacocheya nandana 8

Ti varta aiconi carnĩ
Graica ale ttanconi
Yeca yecã vari chaddauni
Ghality mola 9

Iosechẽ rupa deqhoni locu
Visneuo patale sacallaicu
Mhannaty aissa sundharu ballacu
Viquila cauannẽ 10

Yeuadda salaqhennu putalla
Vicaueya udemiyã zãuallã
Cauanna papiya chanddalla
Phaualy vella 11

Phuddã Egiptacha dallapaty
Putiphary nãua zea mhannaty
Teache graica aleti
Ttheuaueya 12

Tehĩ mola quelẽ te auasuarĩ
Iose viquila teyanchã carĩ
Nela Putipharichã gharĩ
Ttheuniyã 13

Tãua to Putiphary
Iosecha sneho cary
Deuacrupa ahe teya vari
Zannoniyã 14

Iose deuabhacta nimitĩ
Sampada chaddaly tea dallapaty
Vrutibhumy bahuty
Zoddaly teya 15

Aty salaqhennu deqhunu
Teyassi Putiphary dento manu
Apulẽ saruassua vopunu
Quela pradhanu apula 16

Maga cauanneque auasuarĩ
Teya dallapatichy antauri
Sundharu deqhoni Iose vari
Lauilẽ mana 17

Maga cauanneque diuassĩ
Mhanne Iose tũ pariyessĩ
Thori vassana utthily mazã manassĩ
Tuze vari 18

Aissẽ bolily ty papinny
Yeru laze pauala adouadanĩ
Maha dhascala antacarannĩ
Maga cae bole 19

Mhanne pariyessaĩ cullauante nary
Tũ mazea suamiyachy antauri
Atã vinanty auadharĩ
Seuacachy 20

Maza suamiyẽ pratipallilẽ
Ghara dara mazã carĩ vopilẽ
Dhana draue sanchilẽ
Mazanchi hastĩ 21

Vegally caruni tũ paddiuanty
Yera sarua didhalẽ maza prati
Tari caissy carũ acarmagati
Suamidruhy houni 22

Phuddã cauanneque auasuarĩ
Iose zanta honta mandhirĩ
Yerina drudda dharila padarĩ
Nassoddy teyathẽ 23

Tãua Iose sancochala
Sauenchi caru assoddila
Sela sanddoni pallala
Tiyechã hatĩ 24

Aissẽ deqhoni teyachẽ carannẽ
Yeri ziuĩ bhedhaly duschita bannẽ
Muqhaprabha tennẽ gunnẽ
Hariponi guely 25

Manĩ copu sancharala
Tennẽ camabannu vigaddala
Zaissa yegnu vizauala
Udaquẽ caroni 26

Coparuddhi zahaly papinni
Laze dhascaly caminni
Thora duqha ghetalẽ antacarannĩ
Teya Iosechẽ 27

Maga patthauileya paddacharicã
Bolauileya nannandã honicã
Gharicheã sacallaicã
Mellauniyã 28

Iosecha sela honta carĩ
Ta dauy tiyã nary
Pahepã mazeni bhratarĩ
Maza auacalla quely 29

Qhaincha Hebreuo durzanu
Gharĩ annila ttheunu
Gheaueya maza abhimanu
Aissẽ quelẽ 30

Tennẽ maza ghatala hatu
Tedhauã quela meã acantu
Palloni guela dhãuatu
Angauastra sanddoni 31

Aissenchi bhrataressi zannauilẽ
Yerẽ tẽ sacha manilẽ
Striyeche hatĩ vastra deqhilẽ
Mhannoni manilẽ sacha 32

Ghrutẽ simpila vaisuanaru
Taissa copẽ prazhallala thoru
Mhanne carina yacha sãuharu
Aissẽ chinty manassĩ 33

Panna Deuẽ Iosessi raqhila
Putipharẽ caragruhĩ ttheuila
Tethẽ stambĩ bandhoni marauila
Satta veri 34

Srunqhalla zoddoni bandhala
Bhumy viuarĩ zhanquila
Iose maha duqhy zahala
Teyã vellã 35

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Sinnala dagdhala bahutu
Maguila duqha smaritu
Mana mazi 36

Paramesuarachẽ smaranna cary
Deua pauaĩ ga zhaddacarĩ
Tãua Deuẽ carunna thori
Quely teyachy 37

Deuẽ cacullati quely
Tãua raqhennaitanchy crupa zahaly
Viuara ugaddoni moddily
Srunqhalla Iosechy 38

Ze bandy mazi ttheuile
Te teya hatĩ vopile
Bandichẽ suamitua didhalẽ
Iosechã carĩ 39

Phuddã rayachã doguẽ quincarĩ
Aparadu quela raya vari
Teyanthẽ bandoni maguilã carĩ
Ghatale bandy antu 40

Te assatã bandy bhituri
Phuddã cauanneque auasuarĩ
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Tumĩ duschita caisseya 41

Tãua doguẽ zannẽ bolilẽ
Ratry amã yeca suapna zahalẽ
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Cauannu nahĩ 42

Tãua Iose teyanthẽ mhannatu
Sangaueya suapnacha arthu
Paramesuaru yecu samarathu
Yera cauanna zannaty 43

Panna zẽ suapna tumĩ deqhilẽ
Tẽ maza sanga apulẽ
Ya vari te sangate zahale
Suapnẽ apulĩ 44

Yecu mhanne aicaĩ suamy
Draqheanche ghonssa tini
Te miyã deqhile suapnĩ
Ratry mazi 45

Te deqhileya auasuara
Mardhuni caddily teyanchy madhura
Piuanapatra gheuni mazea cara
Denta hontõ rayassi 46

Tãua Iose bolila vachana
Mhanne tuuã zẽ deqhilẽ suapna
Tẽ mĩ arthuni sangaina
Pariyessĩ atã 47

Aicaĩ tuzeya suapnachy prachiti
Tini ghonssa tini diuassa honty
Tĩ diuassĩ tuza soddity
Bandy passoni 48

Maga Pharaua apule seuessi
Punnaty vidda deila tuzassi
Deuacrupestãua pauassy
Rayachy seua 49

Tuza barauẽ zahaleya vari
Tũ maza atthau cary
Ye bandy passoni bahiri
Soddauize maza 50

Aissẽ Iosena bolilẽ
Suapna barauẽ arthilẽ
Deqhoni yerẽ sanguitalẽ
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Mhanne pittache pettare tini
Mathã ghetale bharoni
Varuteya pettareantu ghaluni
Qhazĩ nana parichĩ 52

Zẽ cahĩ qhazẽ bharalẽ
Tẽ paqhecullẽ ttonchuni bhaqhilẽ
Tãua Iosena bolilẽ
Tuza mĩ sangaina 53

Tini pettare mhannipe diuassa tini
Te saraleya tuzy bandi sodduni
Raza tuzẽ sira capuni
Gheila prannu 54

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Vari paqhiye bhõuaty
Ractamaunxe ttonchoni qhanty
Aissẽ Iose bolila 55

Maga tissara dinu patala
To rayacha zalmu diuassu zahala
Tãua rayẽ thoru sambhramu quela
Maha harussẽ 56

Ranne manddallica sabha zana
Sohire dallauai pradhana
Anny nagara locu suazana
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Aroganuecha vellu zahala
Tãua rayẽ seuacancha atthau quela
Niticartea niropu didhala
Teyanchy niti caraueya 58

Teyanche aparada pahuni razẽ
Mhanne yecassi adila seua dize
Yerathẽ gallã lauize
Aissẽ nirdharilẽ 59

Tãua rayẽ yecassi soddauilẽ
Dussareyachẽ sira chhedilẽ
Sedoni stambĩ zoddilẽ
Calliuara teyachẽ 60

Panna zo suapna sariqha sunttala
Rayacha mhanniyara zahala
Tennẽ Iosecha atthau nahĩ quela
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Mhanne thoru sansseuo ziuharĩ
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Tẽ arthũ naye cadachitu
Aissẽ amã xastra antu
Sangaty tumĩ 63

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Caissẽ bapa anny bandũ sanguitalẽ
Anny caissẽ tehĩ sacha manilẽ
Aiconiyã 64

Maga teyã seuacanchĩ
Suapnẽ aiconi doganchĩ
Sanguitaly arthachy
Vitpati tennẽ 65

Tãua Padri bole pratiutarĩ
Suapnẽ bahu gunnĩ bahutã pary
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Anny apulea laqhenna sarissĩ
Suapnẽ honty pranniyassi
Veuegallea utapana drusttissi
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Pinta halladiuarna anguĩ chadde
Tari croda yudheachẽ suapna padde
Callea pinta passoni ghadde
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Barauẽ racta zeyã serirĩ
Anny suqha santossu ziuharĩ
Tari yã dohinchã pracarĩ
Ananda suapnẽ nipazaty 70

Anguĩ saitia bhedaleya
Nadhy naue vari baissoniyã
Quy zae zalla marguĩ chaloniyã
Aissẽ deqhe 71

Bhaqhiu bhozana pachaleya vari
Tedhauã uddanna ghentõ ambharĩ
Quy vari houniyã uddy bhumi vari
Ghetaly deqhe 72

Yecade vellã hanssẽ carity
Yecade samaĩ rudhaty
Anniyequẽ manuxanthẽ suapnẽ hontĩ
Ychhe sariqhĩ 73

Suarthiyanssi labhachy atthauanna
Udemiyanthẽ smare graicapanna
Crodiyanthẽ vessanna
Zuzharã sangramu 74

Anniyequẽ zĩ hontati suapnẽ
Tẽ bhutanchẽ carannẽ
Zanã tthacauaueya carannẽ
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Yecacha niuartala maintru
Teyassi nacalle to vrutauantu
Maga deuacharu cae caritu
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Tea maintrachy maranna veuasta
Teya manuxassi suapnĩ zannauita
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Maranna teyachẽ 77

Ti varta to manuxu aiconi
Tea suapnachy pariqhea gheuni
Aqhandda suapnacha arthu manĩ
Sacha manõ lagala 78

Tẽ zannoni bhuta cae cary
Teya manuxathẽ nana pary
Lattiquẽ suapnẽ nidre bhituri
Dauita asse 79

Zeyathẽ suapnĩ deuni bhetty
Mhanne maza.qhiuda lagaly motty
Maga to papy seuatty
Dento upharu teya 80

Anecã patacanchea rassy
Ghaly teyachã manassĩ
Yeru zagruta houni asttai praharessi
Atthau nassandy 81

Maru suapnã sacunã passoni
Bahutã pary tthacauy naddauni
Aissẽ tumĩ Christãua zanĩ
Zannauẽ manassĩ 82

Zo suapna sacunacha visuassu dhary
To nacarauẽ tẽ cary
Anny carauẽ tẽ nacary
Bahutequy vellã 83

Mhannoni amĩ Christãua zana
Namanũ suapnẽ sacuna
Tẽ Gentiya pallity anadina
Nalague amã 84

Panna Deuo yecade samaĩ
Phuddila bhauixa caranny cahĩ
Praghatta cary bhactã tthaĩ
Suapna mazi 85

Anny yecada phuddila vrutantu
Zo vartaila saunssarantu
To Deuo rayanthẽ sangatu
Prazechea hita 86

Para tĩ nhauaty niza suapnẽ
Teyanssi vizaõ aissẽ bolannẽ
Taissenchi deqhilẽ nandanẽ
Iacobacheya 87

Teya Iosechea hitassi
Anny prazechea baraueyassi
Aissĩ suapnẽ zahalĩ teyã.diuassĩ
Pharaueya anny seuacã 88

Anny Iose suaminnicha cantu
Teya passĩ suarguincha deuadutu
Cheari vellã suapna antu
Bolila honta 89

Anny tegai zanna nrupãuarã
Te assatã Belea nagara
Suapnĩ bhettala auadhara
Deuadutu teyã 90

Panna aissĩ hĩ suapnẽ thoddinchi hati
Thoddechi manuxe tĩ deqhaty
Yerẽ pracruty sariqhĩ nipazaty
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Mhannoni Christãuĩ nirdharu quize
Suapnacha visuassu nadharize
Anny pariqhea napahize
Suapnã sacunanchy 92

Assõ hẽ suapnẽ arthileya uparĩ
Iose taddauala doni varussẽ veri
Maga cauanneque auasuarĩ
Suapnã zahalẽ rayassi 93

Suapna zahalẽ teya raya
Sata dhenuua drustty paddaleya
Maha stully anguĩ mataliya
Deqhilea tennẽ 94

Yetuquẽ deqhileya vari
Anniyeca sata dhenuua teã magarĩ
Ati bhagaliya suapna bhituri
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Zea bhagaliya dhenuua deqhileya
Teahĩ thorĩ dhenuuanthẽ bhaqhileya
Aissẽ ratri callĩ Pharaueya
Zahalẽ suapna 96

Dhenuua deqhileya vari punnaty
Duzẽ suapna zahalẽ tea bhupaty
Sata cannassẽ mottĩ deqhilinti
Yeque mullĩ nipazalĩ 97

Anniyequẽ sata cannassẽ polĩ deqhilĩ
Tehĩ thorẽ canassẽ bhaqhilĩ.
Qhinna mazi grassilĩ
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Deqhoni bhayabhitu zahala
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Mahale mantry nagara zana
Dalladhipaty anny pradhana
Sacallanthẽ sangue suapna
Mhanne arthu cara 100

Te raza sabheche locu
Suapna arthũ nennati cauannu yecu
Tãua bolila rayacha seuacu
Zo magã honta caragruhĩ 101

To raya phuddã zodduni cara
Mhanne suamy pariyessa mazẽ utara
Magã amĩ doga tuze quincara
Honteũ caragruhĩ 102

Maza anny mazea sãuagaddeathẽ
Doni suapnẽ zahalĩ amã doganthẽ
Tãua yecu Hebreuo honta tethẽ
Tennẽ quela arthu 103

Zo tennẽ suapna arthu quela
To amã prateuo ala
Tea vari rayẽ niropu didhala
Mhanne sodda teyathẽ 104

Tãua Iose bandy passoni soddila
Dhuta vastrẽ srungharila
Neuniyã bhettauila
Raya phuddã 105

Te vellã Iosethẽ
Tissa varussẽ hontĩ zeyathẽ
Maga rayẽ sanguitalĩ teyathẽ
Suapnẽ apulĩ 106

Suapnancha arthu vicharila
Tãua Iose cae bolila
Mhanne Deuo tuza raqheõ bhala
Duritẽ niuaroni 107

Maga bole raya passĩ
Tuuã doni suapnẽ niropilĩ mazassi
Tẽ yecachi suapna pariyessĩ
Teacha arthu aicaĩ 108

Zẽ vartaila hie saunssarĩ
Tẽ Deuẽ sanguitalẽ suapna bhituri
Mhannauni raya auadharĩ
Vachana mazẽ 109

Sata dhenuua ballauanty
Anny mottĩ cannassẽ sata hontĩ
Tĩ sata varussẽ yenty
Suqhallachĩ 110

Sata dhenuua bhagaliya hati
Sata cannassẽ polĩ deqhilinti
Mhannipe sata varussẽ honty
Ducallachĩ 111

Paileã satã suqhallu hoila
Yerã satã duruiqha paddaila
Tennẽ locu bahu piddaila
Qhiude caroni 112

Tari aicaĩ raya mazy matu
Manuxu pahĩ yecu budhiyuctu
Pahuni tuzeã Egiptantu
Carye deauẽ teya hatĩ 113

To hoila rayacha bhanddary
Paileã satã varussã bhituri
Panchaua hissa dessantarĩ
Ttheuila gõuancha 114

Gõua yeque tthaĩ carunu
Nagarĩ pattannĩ gharẽ bandunu
Quennẽ teyã antu bharunu
Raya adina carauẽ 115

Hẽ sanguitalẽ zari aicaty
Tari Egiptache locu uraty
Duscallachĩ varussẽ nistaraty
Tennẽ caroni 116

Aissẽ Iosena bolilẽ
Tẽ utara rayassi manalẽ
Mantry pradhana toza patale
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Yetuquẽ Iose bolatu
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Ya vari phuddila cathecha vrutauantu
Sangaina tumã 118

TEYACHI IOSECHY CATHA

AUASUARU 13.

TĀUA to mhanne nrupanathu
Aissa cauannu pã budhiyuctu
Pahantã nadisse Egiptantu
Iose sariqha 1

Maga Iosethẽ zãuallĩ bolauni
Hẽ carye tuuã quize mhannoni
Egiptacha pradhanu houni
Razebharu chalauaua 2

Yethoni sacallaiquy sthiti
Meã vopily tuzã hastĩ
Egiptachy budhi samasti
Tuuã chalauauy 3

Maze sihassannicha razemanu
Ta yecu vegalla carunu
Yera sacallai Egiptache zanu
Tuza niropu pallity 4

Ratnazaddita mudrica honty
Ti didhaly Iosechã hatĩ
Lennĩ lugaddĩ bahutĩ
Didhalĩ teya 5

Santossuni nrupãuaru
Gallã ghatala sauarna haru
Didhala apula rahũuaru
Baissaueya 6

Rathu hancara re hancara
Nagarĩ petta re ddanguira
Egiptacha siromanny dussara
Iose quela mhannoni 7

Iose baissauni rayachã rathĩ
Sabha zana patthauile sangatĩ
Anny pradhana dallapaty
Iose sauẽ patthauile 8

Iose aruddhala ratha vari
Vadiẽ lagalĩ nana pary
Bidy simpileya paricary
Parmallessi 9

Upariyechã duarĩ
Ballannã ttencaliya nary
Puspanche ghonssa ratha vari
Ttanquity deqha 10

Iosechẽ suarupa deqhunu
Toza patale sacallai zanu
Mhanne aissa sadaiuu laqhennẽ sampurnu
Nahĩ deqhila 11

Saqhy saqhithẽ mhannata
Dhane ya Iosechy mata
Anupama rupachy suarupata
Prassãualy zi 12

Nagarĩ ddanguira pettunu
Iosechẽ nãua praghatta carunu
Rathu ala muraddunu
Razemandhirĩ 13

Phuddã rayẽ Iose nãua palattilẽ
Saunssarataracu nãua ttheuilẽ
Maga Iosena cae quelẽ
Tẽ sangaina tumã 14

Egiptachẽ bhramanna cary
Pharaueachea razea bhituri
Gharẽ bandoni nagara nagarĩ
Ttheuita zahala 15

Chirebanda mandhirẽ qhannoqhannẽ
Barauĩ bandilĩ tennẽ
Teyã mazi gõuanchẽ quennẽ
Bharilẽ tetha 16

Nagara nagarĩ gõua bharale
Te raya adina quele
Zatana carũ sanguitalẽ
Raqhennaitanssi 17

Samudriche valluque sary
Quennẽ mellauilẽ Egipta bhituri
Miti nahĩ nagara nagarĩ
Quenneyassi 18

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Iosessi zoddaly antaury
Srastta manuxachy cumary
Didhaly teya 19

Maga teya zahaly putra utpati
Doga cumara nipazaleti
Manasse anny Ephrai mhannizaty
Nãua zeyanchẽ 20

Satã varussancha suqhallu lottala
Yerã satã duscallu lagala
Tãua ghanuuarussauo rahila
Dessõ dessĩ 21

Suryu tape sahasra quirannĩ
Tezẽ pollaly medhinny
Guiry saritanchẽ pannĩ
Attoni guelẽ 22

Unhẽ paruata phunttale
Gundde passanna ussallale
Vruqhe tarũuara zallale
Bhanu tezẽ 23

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Attalẽ sarũuaranchẽ pannĩ
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Tẽ magaueya raya phuddarĩ
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Tãua Iose zãuallĩ nigale
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Lencuruuẽ gheuni sangatĩ
Hatta mazi chalaty
Ioseche bhette 29

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Qhiude piddalẽ lencurũ balla
Chalatã nachalaue balla
Charanna chalichẽ 30

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Panddare dissaty ddolle
Ziuha sucaly lalle
Bolatã nabolaue 31

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Mana lacalacã halaty
Ttencanniya gheuni bobanti
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Tari amã yetuquenchi pure
Tennẽ sabdẽ mana gahĩuare
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Tãua teyanthẽ nabhicaru didhala
Maga rathĩ aruddha zahala
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CAISSA IACO APULEA CUTTAMBA SAHITA EGIPTA PARADESSĨ NIGALA TETHẼ MARANNA CALLĨ BARÃ PUTRANSSI SUAMIYA JESU CHRISTACHẼ YENNẼ PRAGHATTAUILẼ ANNY IUDACHE VANSSĨ TO CHRISTU ZALMAILA MHANNAUNI SANGUITALẼ

AUASUARU 14.

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Mhannauni rudhaty 1

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Tiyechy poqharanny guiuassunu
Nelĩ ghontterichĩ pilẽ chorunu
Paqhẽ nathilĩ 2

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Rudhana cary ratrichã vellã
Duqhẽ zahaly veaculla
Pileyã laguy 3

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Duqhachẽ gayena cary
Allauity nana suarĩ
Viyoguẽ caroni 4

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Iose Beiamichẽ duqha paddalẽ
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Tea vari Beiami nela Egipta bhuuanĩ
Ala duqha sagharu lottuni
Iaco vari 6

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Bhettauea Egiptachea pradhana
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CAISSE EGIPTACHEA RAYANA ISRAELICHEÃ CUMARANSSI CASTTAUILE MAGA PARAMESUARANA TEANSSI ADHARU CARAUEYA MOISE ANNY ARAONSSI PATTHAUILE

AUASUARU 15.

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CAISSẼ DEUA SUAMIYANA MOISE ANNY ARAÕ CARAUĨ ADBHUTẼ ASCHARYẼ QUELĨ ANNY ISRAELY CUMARA EGIPTANTULE BAHIRI NIGALE

AUASUARU 16.

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DEUẼ SUAMIYẼ ISRAELY PRAZESSI SINAI PARUATĨ THORẼ SAMARTHẼ DAHA UPADESSA DIDHALE TEYACHY CATHA

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Aica catha punne pauana
Ugadde caroni doni carna
Sauadhana dize 1

Adĩ Deuẽ apule prazessi
Bandi soddoni annily tiyessi
Atã apuliye seuessi
Xastra upadessa didhale 2

Te upadessa naue nhauaty
Zi ahe pracrutichy niti
Manuxache hrudaĩ reqhily honty
Deuẽ rachitã teyassi 3

Tichi niti Sinai paruatachã sthanĩ
Deuo apule prazessi niropuni
Sangata zahala caissy caroni
Tẽ pariyessa srute 4

Zẽ xastra manuxache ziuharĩ
Adĩ Deuẽ reqhilẽ hrudaye mandhirĩ
Tẽ passannacheã pattã vari
Reqhilẽ atã 5

Manuxachy pracruti
Nassaly dossa nimitĩ
Bhangaly adimuhurti
Voqhattepannẽ 6

Nisttura teachẽ antacaranna
Passanna houni catthinna
Mhannoni xastra nalague zanna
Manuxache ziuĩ 7

Ya carannẽ passannachã pattĩ
Deuẽ reqhilẽ apulã angusttĩ
Praghattaueya drustty
Sacallã zanã 8

Pataquy manuxe ze hati
Te bhactanchẽ vachana naicaty
Deqhoni Deuo Sinai paruatĩ
Ala suarguĩ houni 9

Thori canti mahima dauni
Daha upadessa muqhĩ ucharuni
Xastra sanguitalẽ prassidha caroni
Zanã prati 10

Te upadessa utama baraue
Caisse bolile hati Deuẽ
Chita deuni pariyessauẽ
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Bharale tini massa veri
Locu cramauni patale phuddarĩ
Sinai paruatĩ 12

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Sinai paruata moharĩ rahile
Moise siqhara vari chalila
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Iaco culliche sanchatissi
Israelicheã cumaranssi
Sanguize tuuã 15

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Yetuquy sangauy viuachana
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Zẽ niropilẽ deuauachana
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Dura houni pahante zahale
Maga Moisethẽ vinauilẽ
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Deuo amanthẽ bolaila zari
Mrutiu hoila sacallanthẽ 55

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Deuo ala tumã sacallaicã
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Assaueya sacallã zanã
Anny patacanchy vassana
Nadharaueya ziuĩ 57

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Pahepã niti xastra aghauẽ
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Athaua soneyache pettunu
Tumã mazi connui zanu
Nabhaza teyã 59

Yetuquẽ Deuo bolila
Anneca upadessa sangata zahala
Maga xastra carunssi arambhala
Teyã diuassĩ 60

Te upadessa zanaloquĩ aiquile
Maga Moisethẽ bolilẽ
Deuẽ amã zẽ niropilẽ
Tẽ pallũ amĩ 61

Punnaty Moisessi bolilẽ Deuẽ
Tuuã he paruatĩ vollagauẽ
Anny yethenchi rahauẽ
Mĩ sangue veri 62

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Teã vari daha upadessa reqhina
Locassi sicauaueya ttheuina
Tuza passĩ 63

Aissẽ suamy niropita
Tẽ Moise aicata
Maga nigala Iosuue sahita
Paruata vari 64

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Anda cupẽ 65

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Tethẽ pracassu phancala
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Deuẽ Moisessi bolauni
Israelissi dauily praghattauni
Diue calla apuly 67

Teya paruata siqharassi
Vanhi nirmalli zaissy
Taissy disse locassi
Diue dipti Deuachy 68

Moise tea cupa bhituri
Challissa diuassa paruata vari
Anny challissa ratry veri
Honta tethẽ 69

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Tẽ tumã sacallanssi
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CAISSẼ SUAMIYA PARAMESUARANA ISRAELICHEA LOCASSI XASTRA DIDHALẼ MAGA TEANĨ PATMABHAZANA QUELEYA NIMITĨ TEANSSI SIQHA LAUILY

AUASUARU 19.

ZAISSA yecada changu bhrataru
Chapally striyessi mellala varu
Ta. tiyessi cary srungharu
Snehẽ thorẽ 1

Atenta prati moho cary
Vastrẽ allancarẽ bhary
Yeri teyathẽ ãuhery
Vibhacharu caroni 2

To baraua pratipallu carita
Yeri teyathẽ vanchita
Prati sneho nacarita
Cae queleya 3

Taissa Deuo caiuary
Israelicha paticaru cary
Pratipallito barauea pary
Sambhallu caroni 4

Te sacallaica vissaraty
Suamiyathẽ nollaqhaty
Nite pataquẽ acharaty
Nana parichĩ 5

Israely loca passoni
Deuẽ nana upae rachoni
Quety ascharyẽ caroni
Teyã phuddã 6

Dassatua passoni aghaue
Soddaunu annile Deuẽ
Quety queleya barauẽ
Panna te sarua vissaraty 7

Mhannauni teya locassi
Deuo zẽ carila teyanssi
Tẽ aicapã sauacassĩ
Srute zana 8

Sinai paruatachã sthanĩ
Moise baissala honta dheanĩ
Deuẽ xastra caroni
Didhalẽ teya 9

Udandda achara aphara ritu
Homu sacrifiçiu pratisttitu
Yetuquẽ acharaueya saunssarantu
Cae quelẽ 10

Igraze sariqhẽ manttapa ghara
Bandũ sicauilẽ paricara
Anny dhumpachẽ altara
Sauarnaqhachita 11

Patta araty diue nirmalla
Baraue sauarnache zhallalla
Ttheũ sanguitalẽ sacalla
Caroniyã 12

Manttapa sobhauante stamba ghaloni
Tambeyache baraue zoddoni
Rupeachy votiua caddoni
Teyã vari 13

Paddade rangache ghannadatta
Suganda casttachĩ phallĩ choqhatta
Sauarna votiua caddoni barauatta
Bandũ sicauilẽ 14

Aissĩ phallĩ ghaddoni parimalliquẽ
Carauilẽ Arca pette sariqhẽ
Vari canica patta nique
Zoddũ sanguitale 15

Tẽ Arca neaueya phuddarĩ
Gheuni apulea qhanda vari
Udandda queleti achary
Teyã vellã 16

Anny Araõ maha bhala
To srasttu saçerdoti quela
Xastra acharauea ttheuila
Pauitru caroni 17

Teache putra chouga zanna
Baraue bhale budhy prauinna
Tehy saçerdoti quele zanna
Paramesuarẽ 18

Araonchea vanssa bhituri
Quele udandda achary
Xastra ritu barauea pary
Chalauaueya 19

Sataua dinu vegalla caroni
Anny udandda diuassa niuadduni
Varussa mazi cadduni
Quele prauanniche 20

Tẽ xastra Deuẽ puruĩ quelẽ
Anny Moisessi didhalẽ
Mhannoni mhannaty puruilẽ
Anny xastra Moisechẽ 21

Tãua yecu vipru pusse Padry passĩ
Deuẽ aissẽ xastra tea locassi
Aisse achara deauea sacallanssi
Caranna cae 22

Guru mhanne vicharilẽ barauẽ
Aisse achara suamiyẽ Deuẽ
Cauannea caza didhale tẽ aghauẽ
Sangaina tumã 23

Te Qhanã dessassi zanti
Tethẽ Gentiya achara chalaty
Teanchy nalagaueya sangati
Achara didhale Hebreuanssi 24

Homu sacrifiçiu bhazanessi
Vrutanemu acharaueyassi
Didhaly Israely locassi
Bhacty carannẽ 25

Deuẽ monazaty zetuliya
Apule samarpannessi niropileya
Yetuqueai rupacara hontiya
Christachea mruteache 26

To Christu suamy apanna
Caraueya amanchy soddauanna
Phuddã pauaila maranna
Mhannoniyã 27

Panna tumĩ aica srute zana
Tea xastra ritu suamiyana
Sadã pallaueya zanna
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Zẽ ahe deqha ricamapanna
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Ze locu Egipta antule
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Maha dossĩ paddale
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Zo margu tumã dauila pauana
Ta vissarale te sacallai zana
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Maga Moise tuziye sanchatissi
Pauina abhiurudhissi
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Tea Moisechẽ xatuicapanna
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Suamy copu nacara mhannata
Tuuã soddauile samprata
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He Israeliche cumara sacallaica
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Suamiya sacallai locathẽ
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Marauea annile arannea prati
Aissẽ bolatila 64

Mhannoni copu nacaraua teancha
Abrahaõ Isa Iacobacha
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Tuuã teanssi didhalẽ bhaqhauachana
Naqhetrã yetuqui utpati carina
Anny bhumi dessu deina
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Aissa vinauila cacullaticha bapu
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Deuachiye angusttiye reqhoni
Moise utarala hatĩ gheuni
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Paruata tallauattĩ utaratã
Seuacu Iosuue mhannata
Zi zi locu boba vahanta
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Manttapĩ culhallu utthity
Yeru mhanne hĩ quirtanẽ honty
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Yetuquea z*ā*u*a*llī pat*a*le
T*āua* st*a*mba v*a*ri v*a*chhe deqhilẽ
Anny nrute c*a*ritā pahile
Abh*a*ct*a* z*a*n*a* 71

T*āua* Moise coparuddu hounu
Hatiche patt*a* sanddunu
Sille v*a*ri ap*a*ttunu
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Anny *a*gny mazi zallunı
Teachẽ set*a*churn*a* c*a*roni
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Tẽ pannī teya churna s*a*hit*a*
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Tumā mazi zeya nirm*a*ll*a* m*a*n*a*
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Tennẽ mazẽ m*a*t*a* adharunu
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T*āua* Moiseche culliyeche
Mh*a*nnipe Leuichea v*a*nssache
Melloni mellaue teyanche
Teya z*āua*llī guele 76

Moise bole teyā s*a*c*a*llanssi
Suamiyachy ann*a* re tumanssi
Tumī qh*a*rguẽ gheauī c*a*rassi
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M*a*intrā anny seziyanthẽ
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Aissẽ Moisen*a* niropilẽ
T*āua* tehī locassi s*ā*uharile
Ze v*a*chheathẽ bh*a*zin*a*le
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Striyā ball*a*cancha culhallu *a*dbhutu
C*a*runna nahī Mois[illegible]a hrud*a*yantu
Teyā papiyan[illegible] 80

Z*āua* ratri lott*a*ly srustty v*a*ri
T*āua* s*a*r*a*ly maramari
H*a*tile teuiss*a* s*a*h*a*sr*a* veri
G*a*nnita ale 81

M*a*g*a* mellicaressi Moise bol*a*t*a*
Mh*a*nne tumī p*a*uitr*a* quele h*a*st*a*
B*a*ndũ putranchẽ r*a*ct*a*
Gheuniyā 82

Mh*a*nn*a*uni tumā au*a*gheā z*a*nā
Suamy deil*a* v*a*rudan*a*
Aissẽ tumī s*a*temana
Bhauẽ c*a*roni 83

Aissy Deuẽ pr*a*zessi didh*a*ly sumurti
Yer*a* patm*a*bh*a*z*a*na c*a*rity
M*a*g*a* suamiyẽ siqh*a* lauily honty
Ti sanguit*a*ly sruteyā 84

CAISSẼ PARAMESUARANA CUDDĀ DEUANCHĪ DEULLẼ AGHAUĪ MODDŨ SANGUITALĪ ANNY ANUBHAUARTHIYĀ SAUẼ SOHIRICA SAMANDU VARILA ANNY ZE CAUANNA DEUA VARI CHUCUNI BOLATY ATHAUA CUDDĀ DEUANSSI BHAZATY TEYANCHA PRANNA GHATU CARUNSSI NIROPILẼ DEUAMANTTAPACHY RACHANA CAISSẼ ISRAELY CUMARĪ SINAI PARUATU SANDDUNU PHUDDĀ BIZẼ QUELẼ

AUASUARU 20.

DEUACHY *a*nugnea zahaly
Moisẽ anniquẽ doni ph*a*llī ghet*a*lī
P*a*ru*a*tachy vatt*a* cr*a*m*a*uily
Ratrichā *a*u*a*suarī 1

Tethẽ suamy cupā mazi ut*a*r*a*la
Teya z*āua*llī Moise pat*a*la
M*a*g*a* sm*a*r*a*nn*a* c*a*rita zahala
P*a*r*a*mesu*a*rachẽ 2

Sasttanga bhumy ghaloniyã
Mhanne Deua visuacarteya
Anathanatha suamiya
Carunnauanta 3

Aga ye Deua rachannara
Tuziye drustty samora
Cauannui prannĩ ya saunssara
Niraparadhy nhaue 4

Tuzy crupa barauea pary
Zari ahe maze vari
Tari suamy seuaca vari
Anugraho caraua 5

Aissy vinanti carita
Mhanne catthinna he locu samasta
Deuagnessi na manita
Zannõ amĩ 6

Panna tũ carunnacara suamiya
Amanchĩ pataquẽ niuaroniyã
Tuza adharu deuniyã
Pratipallizo amã 7

Tãua Deuo prassanna zahala
Teacha copu utarala
Maga Moise prati bolila
Tẽ aica tumĩ 8

Mhanne ziya qhunna meã queliya
Tiya cauannẽ nahĩ deqhileya
Anny phuddã mazy prahuddi dauniyã
Praghattauina zaguĩ 9

Tumanche dustta sacallaica yethẽ
Anny ze hati Qhanã dessathẽ
Dauaddunu ghalina teyanthẽ
Barã vattã 10

Ta dessu aghaua
Qhirẽ madhuuẽ bharala baraua
Ta mĩ deina suttaua
Tumã sacallã 11

Atã maze upadessa auadharĩ
Tiye dessĩ paualeya vari
Gentiyanche ritu sary
Nachala tumĩ 12

Lattiqueã deuanchy seua naco carũ
Minchi yecu suamy balliya thoru
Mĩ saqheata Paramesuaru
Duza nahĩ 13

Mhannauni teya dessathẽ
Zari paualа tethẽ
Tari Gentiyanche murqhapannathẽ
Narighauẽ saruatha 14

Tumã bhiturile cauanna
Nacara teyanchẽ acharanna
Nacara ghaddy zotissapanna
Saruatha tumĩ 15

Sacuna sapnachẽ pariqha naco carũ
Maza teyancha ubagu thoru
Canttalla yento apharu
Teyã rituncha 16

Yã patacã varaunu
Mĩ teã Gentiyanthẽ vibhaddunu
Auagheanthẽ bhasma carunu
Netthauĩ zanna 17

Tumĩ guelea teanchea dessa antu
Righaueya nagarantu
Lanu thoru locu samastu
Ziuẽ mara 18

Cauannathẽ nattheuauẽ
Ttheuileya nhaue barauẽ
Apulea ritu achara aghaue
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Te tumanssi zari sicauity
Tari tumĩ mathẽ vissaraty
Mhannoni teanchĩ deuastanẽ zĩ hati
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Sihassanẽ patmã lingã
Qhandd[illegible]e caroni anna bhanga
Sobhauante Gentia hati teanche sanga
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Teyã sauẽ vihauo naquize
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Teanche gharichy nannize
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Tiya canea Gentiyanchea rity
Tumancheã putranthẽ sicauity
Apule gunna lauity
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Tuzã gharĩ mandhirĩ
Bhalata naru athaua nari
Teancheã deuanthẽ bhazala zari
Conny vellã 24

Yeuaddẽ papa zo acharita
Anny suamiya vari chucata
Teassi tẽ pataca saruatha
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Locassi sicauaueya bahuta
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Challissa ratry cramauni
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Stambĩ pattiyã yuctu quela
Sarua srungharẽ mirauila
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Tãua Moisena yeque diuassĩ
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Anny canica patrĩ ttheuily sthapuni
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Anny suamiyachy canti paricari
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Tari yeru rahe tthainchã tthaĩ
Hale chale nahĩ
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Maga Deuacha niropu gheaueya
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Maza gally siueya dentu
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Deuadutu utthoni sãuallĩ
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Phuddã nigauẽ mhannoni
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Phuddã zaueya tuarita
Samagry carity 59

Zaueya utauilla locu
Thorẽ anandẽ denty haca
Samagri caddity sacallaica
Apapuly 60

Careyã gardhauã vrussabhã paqharity
Teã vari auaghy samagri vahity
Adĩ deuamanttapu caddity
Sarua srungharessi 61

Paddade altara dipa caddoni
Arca saçerdoti gheuni
Utama vastrẽ pairuni
Qhandĩ vahuni nenty 62

Calla vazauita nigaty phuddarĩ
Deuadutu nigue Arca moharĩ
Cupantu nigue ambharĩ
Panthu daunu 63

Ziye caddã bhodduua nigata
Tiye caddã Arca zanta
Arca maguẽ locu chalata
Panthu cramauni 64

Barã vanssiche zanu
Apapule mellaue niuaddunu
Phuddila pennẽ ttancuṇu
Nigate zahale 65

Aisse sacallaica nigale
Phuddila panthĩ chalile
Tãua yeca maha arannẽ deqhilẽ
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Maha uncha siqhara
Nahĩ trunna tarũuara
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Tennẽ padẽ sthira nalauaty
Paqhuruuẽ drustty napaddaty
Acassathẽ 68

Vruqhe trunna nahĩ tea bhuuastalla
Monazaty nadissaty ddollã
Ziuanta vastu cauannei vellã
Nadeqhaty tetha 69

Maha silla paruata siqharĩ
Zaissea lohachea phatary
Tailẽ mardhileya sary
Dissaty tthaĩ tthaĩ 70

Aissẽ nichanauẽ arannẽ deqhilẽ
Chalatã locu castta patale
Yã phuddã zẽ vartalẽ
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CAISSE ISRAELY CUMARA CHALLISSA VARUSSẼ ARANNEUASSĨ HONTE TETHA CAE APURUY CARANNIYA VARTALIYA TEYANCHY CATHA

AUASUARU 21.

CRAMAUITÃ teya vanantarĩ
Madhima locachã ziuharĩ
Ychha upanaly thori
Maunxe harachy 1

Mhannaty ziuĩ ichha bahuta
Atã cauannu amã maunxe denta
Egiptantu seuilẽ apramita
Tẽ atthaue azi 2

Chibaddẽ taussĩ vinodẽ
Bhazy lassunna uliche cande
Egiptantu seuile suadẽ
Te cotthã mellaty 3

Amĩ yã attucã sthanĩ
Soqhita zahaleũ prannĩ
Nadeqhõ Manna vanchoni
Sruuaddu annecu 4

To sabdu Moisena aiquila
Maha acrandũ lagala
Teassi Deuẽ bolauila
Mhanne maunxe deina 5

Moise mhanne Deua prati
Yudheuantẽ manuxẽ bahutĩ
Saha laqhe leqha yenty
Yerẽ vegallĩ caroni 6

Ya loca yetuqueya
Trupta bhozana houaueya
Vrussabhancha hinddu ya tthaya
Mellela nennõ 7

Ho cã qhiudeche velle
Samudrichĩ machhecullẽ
Yecauattunu yenty sacallẽ
Trupty laguy 8

Deuo mhanne maza caru
Aqhuddu nhaue mĩ Paramesuaru
Atanchi deqhassy vegauantaru
Baqha pallina mazy 9

Maga auachitu ala pauanu
Assanqhe laue gheunu
Manttapantu uddonu
Paddale tethẽ 10

Locu teã laueanthẽ dharity
Anny teanchẽ maunxe qhanty
Seuitã seuitã maraty
Ghanssu muqhĩ assatã 11

Ze Manna grassathẽ ubagale
Maunxassi labda zahale
Teyã mazi assanqheata niuartale
Ychhestãua 12

Assõ phuddila vatta cramauily
Deuẽ zi bhumi deina mhannitaly
Tiye zãuallĩ praza pataly
Israelichy 13

Tãua Moise Deuache anugne caroni
Guptiye bara niuadduni
Ta dessu pahaueya lagoni
Patthauile teyã 14

Te challissa diuassa veri
Hinddoni teya dessantarĩ
Aghauẽ dhanddollunu magarĩ
Paratoni ale 15

Yente vellĩ tethoni
Ti bhumica sassari mhannauni
Prachiti deaueya lagoni
Cae quelẽ 16

Draqheancha ghaddu moddila
Doguẽ uchaloni ghetala
Balla pahaueya annila
Tiye bhumichẽ 17

Tãua te datte loca sangaty
Ti bhumica sassari mhannaty
Qhira madhu bharity
Sate zannauy 18

Panna tethila locu balliuantu
Daiteacaru adbhutu
Amĩ dissũ tea locantu
Ttolla zaisse 19

Anniyeca tumĩ zanna re
Te dessinchĩ nagarẽ
Pahantã dissaty bhayecarẽ
Maha vissallẽ 20

Durguẽ mirauaty choũ merĩ
Hudde uncha poulliye sary
Nazinnaue teyanchy zuzhari
Te locu balliuanta 21

Aissy varta aiconi tetha
Loquĩ zhaddile hata
Mhannaty purauallẽ amã ziuitua
Bhennẽ rudhana carity 22

Maga Moise Araonthẽ
Ninda carity doganthẽ
Amĩ meleya Egiptathẽ
Hontẽ barauẽ 23

Tẽ tãua chucalẽ aghauẽ
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AUASUARU 22.

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Papy anny punneadica ze hati
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Nigale duqha bhogaueya
Aqhandda mruteachẽ 2

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Nela visramu bhogaueya
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DAUIDA VA GOLIYACHẼ YECANGA ZUZHA

DAUIDU SAULA RAYA UPARANTẼ RAZEPATTHĪ BAISSALA

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Philisteua Israeliche vairy
Saine mellauni Saula vari
Ale sangramassi 1

Rautã ghoddeyanchy phally
Maguẽ saineadicanchy volly
Addaua dhannudhara maha bally
Saula vari chalile 2

Yeuni Saulache gaddassandhissi
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Vadeanche ninada acassī
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Caroni saineachy aity
Sangrama nigala 4

Israelichẽ sainẽ aphara
Phuddã chalile pariuara
Caroni rahile bhara
Yeque paruatī 5

Dohī caddã dõ paruatã vari
Doni dallẽ rahilī samabharī
Qholi bhumica honti mazarī
Valliye sariqhy 6

Assatã teya paruatachã sthanī
Teyã Philisteuã varauni
Yecu viru ala dhãuoni
Goliya mhannipe 7

To saha gaza anny yequi veta
Yetuca dirghu viru dissata
Yudhe srungharu mirauata
Saruanguessi 8

Mathã tambeacha ttopu mirauata
Cãuacha barauẽ anguī sobhata
Mastaca veri charanna pariyenta
Ddampilẽ saruanga 9

Carī bhala zhallaphallitu
Maha bhayecaru adbhutu
Tambeachẽ voddanna ghaddaghadditu
Qhanda vari 10

Maha vissalla thora
Lambauilẽ asse paricara
Chale nayecu teya samora
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Tennẽ Israelichea saineathẽ
Pacharilẽ sacallaicanthẽ
Ha re tumī ale sangramathẽ
Melloni sacalla 12

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Tumī Saulache ddingara
Atã niuaddunu tumanche bhara
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Tennẽ yequenchi maza zuzhauẽ
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Tari amī tumanchẽ carauẽ
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Anny mī zari zinnauina rannī
Tari tumī sacallaica yeuni
Amanche charanna vallaguni
Dassatuī assauẽ 15

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Sangaina teyachy razequirti
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Ha Dauidu chacresuaru
Hachi prophetu anny bhactu thoru
Iuda vanssicha nrupãuaru
Jesu Christacha puruazu 2

Zo cã Deuo suamy sateuantu
Jesu Christu Paramesuaracha sutu
Zalma ala saunssarantu
Dauida cullĩ 3

Pauitra Ierusalea nagarĩ
Raza Dauidu raze cary
Tennẽ rae zitale bharĩ
Ranna sangramĩ 4

Suamiyache crupe caroni
Apuleyã setrunthẽ zinnauni
Nagarẽ bhuuanẽ gheuni
Teyã rayanchĩ 5

Vastrẽ sestrẽ allancara
Draue sampati bhanddara
Hirauni annilẽ aphara
Ierusalea nagarathẽ 6

Udanddi mellauily sampati
Maga Deuẽ suasta quelẽ qhity
Tãua cae atthauy nrupati
Tẽ sangaina tumã 7

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Zoddilĩ mazea mandhirassi
Mĩ vartatõ sauacassĩ
Vichitra mandhirĩ 8

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Cauannẽ nahĩ bandilẽ paricara
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Egipta houni 9

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AUASUARU 27.

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Tennẽ sanddila budhi viuaru
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Tumã lauity anacharĩ
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AUASUARU 28.

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Veady piddẽ vesttila bahutu
Tennenchi roguẽ zahala mrutiu
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Zahaly ziua serira vegallica
Tãua matessi paddalẽ duqha
Dohĩ sthananthẽ yenty tiddaca
Maha mohẽ zhallambaly 2

Cattacatta Deua hẽ cae zahalẽ
Yecachi mazea putrathẽ marilẽ
Pottĩ viyoga zalla utthile
Hrudaye phutte 3

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Mazã gharĩ ala apaissa
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Thoddy c*a*nnic*a* honty gh*a*rĩ
Ti putra passoni s*a*mp*a*tiche p*a*ry
Dissaly m*aza* 7

Atã tea anny m*aza* su*a*bhauẽ
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T*ãua* Eli*a* mh*a*nne gue vid*a*ue
Putru deĩ m*aza* passĩ 8

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Apulea s*a*yen*a* sallantu ttheuila
Teya car*a*nnẽ vin*aũ* lag*a*la
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AUASUARU 30.

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Anny Beiamy vanssiche urale
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Suamiyathẽ chuconi 2

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Cuddã deuanchy seua quely
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Punnaty yentila paratoniyã
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Tadĩ Ezeqhiel mhannipe bhactu
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NABHUGDONOSOR RAYACHY VEUASTA DEUA SUAMIYANA DANIELA PROPHETASSI SIHA VIUARA PASSONI CAISSA SODDAUILA

AUASUARU 31.

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Yequy ratrichea auasuara
Suapna zahalẽ maha bhayacara
Teya bhupalla 1

Maga to zagruta zahaleya vari
Zẽ deqhilẽ hontẽ suapna bhituri
Tẽ vissarala maga cae cary
Caldeya raza 2

Caldeya dessincheã zannateyã
Ghaddiyã zotissiyã paraqhiyã
Mellauni sacallaicã teyã
Cae bole 3

Mhanne maza ratrichea auasuara
Nidrẽ assatã suqha sezara
Suapna yeca zahalẽ auadhara
Maha bhayecara 4

Tẽ suapna maza sanguize
Anny teyacha arthu parissauize
Paddala ta sansseuo pheddize
Maze ziuicha 5

Tãua paraqhy utthoni vinauity
Sthira ziye razea mhannaty
Zi zi tẽ suapna seuacã prati
Niropize 6

Maga amĩ sangõ teacha arthu
Tea vari bole nrupanathu
Tẽ mazeni nassangaue mhannatu
Tumĩ sanga 7

Mazẽ suapna sanga maza
Tennẽ suapnacha arthu niza
Sangala aissẽ sahaza
Zannizaila 8

Tẽ aiconi paraqhy samasta
Mhannaty pariyessaĩ nrupanatha
Hẽ tuzẽ niropanna saruatha
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Anny cauannui yecu nrupãuaru
Zari zahala maha chacresuaru
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Tãua copu sancharala raya
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Mara mhanne paraqhiyã
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Ghaddy zotissy samasta
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Zauni rayachea pr*a*dhanassi bhett*a*la
M*aza* neaua zi mh*a*nnũ lag*a*la
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M*aga* pr*a*dhanẽ tea Danielassi
Neuni bhett*a*uila rayassi
Teth*a* Danielu tea bhupalla passĩ
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Tochi yecu veg*a*lla c*a*roni
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Tthauquea hati v*a*stu s*a*m*a*sty
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T*ãua* raza bole Danielassi
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Tẽ raya aic*a*ĩ drusttantu
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Nupeqhissy 113

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BABILONY NAGARA NIRDHALLILEA UPARĨ CAISSẼ DUSSARẼ RAZETUA SAUNSSARĨ ARAMBHALẼ ANJA GABRIELANA DANIELA PROPHETASSI CHRISTA YENNEACHẼ VACTA SANGUITALẼ ANNIYEQUI VELLĨ SUAMIYANA TEACHI DANIELASSI SIHA VIUARA PASSONI SODDAUILA

AUASUARU 32.


VEAGRU manuxathẽ dhary
Veagrassi sihu vidhary
Taissẽ zahalẽ raze nagarĩ
Babiloniche 1

Pahepã Caldeyanche nrupãuarẽ
Viduassilẽ Ierusalẽ nagara
Dharoni Iudeuanchy sara
Ghatale bandy 2

Maga Medã Persanche dallabhara yeuni
Nagara dharilẽ Babilony
Caldeyanthẽ vedda ghaloni
Sãuharile 3

Apramita dallabharu chalila
Babilony vari ala
Saineacha vedda ghatala
Nagara bhõuata 4

Panna Babilonicha raza nissanqhu
Teyanssi nanny leqha
Nagara bahiri rahilẽ deqha
Medã Persanchẽ saine 5

Raza Baltezar asse bhituri
Suqhẽ varte raze mandhirĩ
Vellu cramauy tiye pary
Maga cae quelẽ 6

Cauanneque auasuarĩ
Templachĩ handdĩ hontĩ bhanddarĩ
Tĩ annauilĩ bhannea vari
Vinoda laguy 7

Zĩ magã teyachea piteyana
Moddoni deuamandhira gahana
Nelĩ hontĩ tea rayana
Babilony nagarĩ 8

Apulã bhanddarĩ ghatalĩ
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Striyã lencuruuã sahita quelẽ
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Rupeache pitolliche
Dagaddache casttache
Stauity vandity 11

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Vonnatissi caru deqhila nrupãuarẽ
Tennẽ lihilĩ tini aqherẽ
Mane Theçel Phares mhannipe nirdharẽ
Gannita Tullu Vegallica 13

Tẽ deqhoni te locu samasta
Thora zahale bhayabhita
Raza zahala duschita
Manĩ bhranti dharoni 14

Sangauea reqhitacha arthu
Bolauila Danielu prophetu
Yeuni Danielu mhannatu
Aicaĩ raya 15

Gannita mhannipe arthu yacha
Deuẽ tuzea raze sanqhetacha
Gannauattu leqhunu teacha
Purauila antu 16

Tullu mhannipe zo reqhila
Tea vari tuza tullabharu tuqhila
Tuza punnearthu alpu deqhila
Suamiyẽ Deuẽ 17

Vegallica mhannipe vegallẽ zahalẽ
Tuzẽ raze vegallẽ paddalẽ
Medã Persanthẽ Deuẽ didhalẽ
Raze tuzẽ 18

Aissẽ arthachī utarẽ
Aiconi rayẽ Baltezarẽ
Didhalī danẽ uchitẽ apharẽ
Danielathẽ 19

Maga tiyechi ratrichã auasuarī
Dusttanchẽ paddichacra alẽ nagarī
To raza marila sapariuarī
Qharga ghatẽ 20

Anny teachẽ raze dharilẽ
Medã Persanī hirauni nelẽ
Ya pary pailẽ razetua saralẽ
Caldeyanchẽ 21

Ya pary Babilony nagara
Caldeyanchẽ zahalẽ bhasmacara
Medã Persanchẽ razetua thora
Dussarẽ arambhalẽ 22

Maga Medanchea razeantu
Assatã Danielu prophetu
Udanddy vastu vartatila saunssarantu
Tiya tennẽ lihiliya 23

Anny cauanne vellī suamy Christu
Yennaru honta saunssarantu
Teacha tennẽ sanqhetu
Lihila purannī 24

Bhettoni Gabrielu deuadutu
Danielassi sangue vrutauantu
Mhanne pariyessaī mazi matu
Deuabhacta 25

Agnea bhangu niuaraueya
Dossã nirassanna caraueya
Adharmu bhangunu prauartaueya
Niti dharmu 26

Zo bolila puranna antu
To sacha carauea bhauixe drusttantu
Anny bhactancha siromanny sateuantu
Tailẽ mardhaueya 27

Zẽ prophetī asse bolilẽ
Tẽ sidhy pauauea tetulẽ
Satari saptaquẽ uralī
Aissẽ zanna 28

Mhannoni gosttichea seuatta uparī
Punnaty Ierusalẽ nagara bandy veri
Sata saptaquẽ saunssarī
Lottaty zanna 29

Zadī sata saptaquẽ lottuni zanty
Tadī Ierusalẽ nagara punnaty
Anny deuamandhira ubhauity
Nagara antu 30

Zãua yeila Christu nrupaty
Tãua bassatti saptaquẽ honty
Tea uparantẽ marity
Christa dallapatithẽ 31

Zi praza teyachy vallaga nacarila
Ti teyachy praza nhauaila
Maga yecu dallapaty vibhaddila
Templa nagara 32

Yetuquẽ bolila deuadutu
Atã tiye qhunnecha arthu
Anny saptacancha vrutantu
Aica srute 33

Saptacanchy qhunna zi bolily
Ti sata varussẽ zahalī
Anny satã saptacanchī sanguitalī
Tī icunnapanassa varussẽ 34

Hī varussẽ saralea uparī
Iudeua paratoni apulã mayorī
Duzẽ templa anny Ierusalẽ nagary
Ubharite zahale 35

Phuddã bassatti saptaquẽ zī bolilī
Tī cheari setẽ choutissa varussẽ zahalī
Tãua Christu suamy zanma ale
Manuxu houni 36

Maga to Iudeuī dharila
Cruçī zoddoni marila
Aissa bhauixa anuuadu sacha zahala
Gabriela dutacha 37

Yetuquẽ sanguitalea uparī
Caissa Antichristu yeila saunssarī
Caissy prathuui antiche auasuarī
Bhanga zaila 38

Yetuca Danielẽ lihila vrutantu
Anny adbhuty agamy vastu
Chaturdassã adheyantu
Prophetẽ lihiliya 39

Dariyẽ Medançhe rayẽ cae quelẽ
Zadī Babilony nagara dharilẽ
Tadī Daniela prophetassi nelẽ
Apulea razeantu 40

Tethẽ Dariyẽ rayẽ Danielassi
Udanddi crupa quely teyassi
Thoru manu quela prophetassi
Dariyẽ rayẽ 41

Chalauaueya razebharu
Danielassi carina srasttu thoru
Aissa razeana vicharu
Quela manĩ 42

Daniela vari rayachy prati
Deqhoni mantry duessu carity
Vello vellĩ pretnu guiuassity
Laualaui caraueya 43

Maga apannapeantu zahale bolate
Cahĩ queleyȧ Danielathẽ
Amancheni qhata teyathẽ
Nalauaue mhannaty 44

Yecaḍe samaĩ teyassi
Teachea Deuachea xastrassi
Cahĩ pretnu quelea to amanssi
Mellaila sandĩ 45

Phuddã sabha mantapassi rauo ala
Sihassanna vari baissala
Tãua maintri manddalliquĩ vinauila
Nrupanathu 46

Mhanne aga ye raya bhupaty
Sthira ziye thori yessaquirty
Sauadhana houni chitĩ
Pariyessaĩ atã 47

Rayẽ yequi sumurti carauy
Deua manuxathẽ vinanti nacarauy
Yecachi rayathẽ prarthana carauy
Tissa diuassa veri 48

Zo apule prahuddy
Rayachy sumurti moddy
Teassi ghalaua conddĩ
Sihã mazi 49

Atã raya auadharĩ
Tuzy anugnea tũ drudda dharĩ
Apule hatĩ mudra carĩ
Niti caroni 50

Tãua rayẽ sumurti caroni apuly
Teya vari qhunna mudra quely
Tẽ zannoni Danieli
Matthiyessi nigala 51

Ugaddoni gruhachĩ attallĩ
Pratidinĩ tini vellĩ
Suamiyachy bhazana cary premalli
Ddimbiya ghaloni 52

Maga tehĩ dattoṇi Danielassi
Bhazatã deqhila apulea Deuassi
Tãua zauni rayassi
Sangate zahale 53

Aissa aiconi vrutauantu
Sancochala nrupanathu
Danieli raqhauea ziuantu
Pretnu cary 54

Ranne manddallica budhauanta
Cheari prahara baissoni tetha
Danielacheni duessẽ sãuadata
Raya passĩ 55

Maga Medã Persanchy niti
Cauannẽ namoddauy sumurti
Deqhoni Danieli teachã hatĩ
Vopila rayẽ 56

Raza gahĩuaruni manassĩ
Cae bolila Danielassi
Mazea maintra tuzea prannassi
Mazeni naraqhaue 57

Panna tuza Deuo sateuantu
Anadassidhu anantu
To tuza raqheõ saunssarantu
Niruigna caroni 58

Tãua yera samasta melloni
Nela Danielassi dharoni
Sihanche conddĩ neuni
Ghatala teyathẽ 59

Condda duarĩ silla dattily
Ràyẽ anny pradhanẽ apuly
Qhunna mudra caroni ttheuily
Duara vari 60

Tãua raza te ratrichã auasuarĩ
Cahĩ seuilẽ nahĩ serirĩ
Nidra nahĩ chaturpraharĩ
Danielacheni duqhẽ 61

Cramauila ratricha auasuaru
Puruĩ udayela dinancaru
Maga utthoni guela nrupãuaru
Sihã condda passĩ 62

Gahĩuara sabdẽ caroni
Danielathẽ sadu deuni
Daniela Daniela mhannoni
Bolũ lagala 63

Tãua Danielẽ vegauantara
Rayassi didhalẽ pratiutara
Suasta raya nirantara
Sthira ziuitua tuzẽ 64

Suamiyẽ bhodduua patthauni
Tennẽ sihanchĩ vadanẽ ddhampuni
Maha ugrã passoni
Raqhilẽ maza 65

Aissẽ Danielu bolila
Aiconi raza santossala
Thoru ulassu vartala
Teachã manĩ 66

Danielathẽ caddoni bahiri
Dharoni teache dustta vairy
Ghatale sihã condda bhituri
Striyã ballacã sahita 67

Zaissĩ conddantu patalĩ
Taissinchi sihanĩ grassilĩ
Asty charmẽ cutta quelĩ
Chauoniyã 68

Tẽ nauala deqhoni Dariyu bhupaty
Apuliye praze samasty
Veuegalleã bhassanche zetuque hati
Teanssi niropu lihala 69

Maza niropu aica praza locu
Maze ranniuecha zanu sacallaicu
Danielacha Deuo sateuantu yecu
Teassi tumĩ bhazauẽ 70

To Deuo anadassidhu ziuantu
Teachea razetua nahĩ antu
Teachẽ suamitua saunssarantu
Sadã taraila 71

To visua zanancha caiuary
Visuataracu sacharancharĩ
To suarguĩ anny saunssarĩ
Ascharyẽ dauitu 72

Tennẽ Danielu prophetu
Honta sihaconddantu
Teassi soddauila ziuantu
Raqhoniyã 73

Aissa suamiyacha namatthassa
Vistarala dessõ dessã
Naualauo vartala manuxã
Prathuuichã 74

Suarguinche bhodduue harussaty
Mhannaty Babiloni bandy nimitĩ
Phancaly suamiyachy quirti
Anubhauarthiyã mazi 75

Aissa vrutauantu vartala
Hachi Danielu bhactu bhala
Yeca setẽ varussẽ vanchala
Saunssara antu 76

To ziuantu ahe tãua veri
Ancuuaruchi vartala saunssarĩ
Baraua sundharu serirĩ
Antacarannĩ nirmallu 77

To suamiyacha bhactu
Sate bhauẽ sadã vartatu
Carenniyã tthaĩ zagauiqheatu
Punnesillu baraua 78

Ascharyancha cartu parama gneaniya
Agamy vastuncha gamu honta zeya
Vratanemĩ vartuniyã
Dheanastu sadã 79

Aissy Danielachy cathasthiti
Yethoni Israelichy utpati
Apulẽ nizasthana ttanquity
Tẽ sangaina sruteyanthẽ 80

CAISSẼ IUDEUA LOCANA BABILONICHE BANDODDICHE SUTTUNU IERUSALẼ NAGARA ANNY DEUACHẼ MANDHIRA PUNNATY UBHAUILẼ ANNY SAUNSSARATARACU TEA DUSSAREA TEMPLACHE VARTUNNUQUE BHITURI YEILA MHANNAUNU AGGEO PROPHETANA SANGUITALẼ

AUASUARU 33.

ZADĪ mrutiu zahala Danielathẽ
Tadī saunssara rachannethẽ
Tini sahasra cheari setẽ
Varussẽ hontī 1

Anny Christu nazalmatã saunssarathẽ
Adī varussẽ pancha setẽ
To sanqhu chalatã tea bhactathẽ
Deuagnea zahaly 2

Te vellī maguily Ieremiyachy boly
Anny Danielachy sacha zahaly
Mhannipe Babilonichy bandoddi saraly
Satari varussẽ 3

Tãua Persancheã rayanī
Paramesuarache crupe caroni
Iudeuanthẽ niropu deuni
Apule dessī patthauile 4

Teanssi Ierusalẽ nagara
Anny utama deuamandhira
Maguteni bandauea paricara
Anugnea didhaly 5

Teã rayancha niropu zahala
Maga Iudeua locu zetula
To apule dessī nigala
Paratoniyã 6

Ierusalea nagarī patale
Samagra nagara vossa deqhilẽ
Templī nagarī vaddhale
Vanaspaty bahuta 7

Raullarẽ ddhauallarẽ bahutecã
Moddilī nayety leqha
Vichitra qhambe aisse anniyeca
Srustty namellaty 8

Aisse stamba paddale hati
Vari chaddaly vallambeanchy maty
Bhramara runnazhunnacara carity
Te cantity stambanthẽ 9

Gharõ gharincheã cuddī
Condalī mahunddallanchī zoddī
Maha naga uchaloni phanny
Phumphuuity dhuducarẽ 10

Baī poqharanninchẽ zalla
Sihallẽ nassalẽ sacalla
Vari babulli bhuzaly vissalla
Tennẽ cahī nadisse 11

Bhõuatea malleyanchea bhinty
Ulanddoni paddaliya hati
Teyã mazi viuarẽ dissaty
Quiradduuanchī 12

Mandhirancheã callassã vari
Ghumadde ghumughumity bharī
Salluue zhombaty paqhiyã vari
Copata ghality qhucara 13

Sapazẽ rahilī gharõ gharī
Caulle baissale ddhauallarī
Harannẽ rohẽ choũ merī
Dhãuaty uddaty 14

Gharẽ guidẽ bahutī
Yecamecanthẽ zhombaty
Ddolle caddoniyã qhanty
Yecamecanche 15

Draqhe vely puspa taru bhina zahale
Zuna taddamadda bhumy paddale
Teanche tthaī vruqhe vaddhale
Apaisse 16

Bhituri paqhepilanchẽ bhirẽ radde
Templī angannẽ vossa zhaddẽ
Dutare yerandda zahale gaddhe
Vissalla thora 17

Aissẽ Iudeuī nagara deqhilẽ
Zunẽ hẽ nagara vossa paddalẽ
Deqhoni rudhana carũ lagale
Iudeua samasta 18

Cauanna sadaiuachẽ raullara
Prathuuy mazi srastta nagara
Caissẽ bhangalẽ templa paricara
Papastãua nassalẽ 19

Phuddã te Iudache suta
Melloni Iudeua samasta
Nagarachy rachana tetha
Carite zahale 20

Gharẽ mandhirẽ bandity
Raullara ddhauallara ubhauity
Durga pouallya sarassauity
Nagarinchea 21

Aissẽ sarassauni nagara
Anandale Iudeuanche cumara
Anny templachy rachana paricara
Carite zahale 22

Tethẽ vadẽ vazaty anandachĩ
Gayenẽ manddilĩ ruchichĩ
Padẽ ganty raya Dauidachĩ
Vinodessĩ 23

Paramesuarathẽ arguẽ denty
Cacullaticha dataru mhannaty
Daya moho suamiyachã chitĩ
Miti nahĩ sangatã 24

Tennẽ apule praze vari
Moho crupa queliya thori
Mhannoni stuti parompari
Carity Iudeua 25

Aissẽ praza locu samasta
Thorẽ sabdẽ asse bolata
Deuastuti carity bahuta
Templa mazi 26

Templachy rachana thori
Punnaty arambhaly nagarĩ
Deqhoni sacallai bahutã pary
Anandu carity 27

Panna vrudha manuxe ze honte bhale
Zehĩ maguilẽ templa deqhilẽ
Te rudhana carũ lagale
Hẽ alpa deqhoni 28

Yeru locu honte ze cahĩ
Salamaonchẽ templa deqhilẽ nahĩ
Te thorẽ anandẽ sacallai
Sabda carity 29

Aissy sabdanchy missalli zahaly
Tennẽ aghauy nagari garzhinaly
Ti vacha loquĩ aiquily
Dura houni 30

Te vellĩ Aggeo mhannipe prophetu
Suamiyachea gupty vastu
Prazessi zahala sangatu
Templa zãuallĩ 31

Mhanne atã tumĩ paruatĩ zauni
Barauĩ casttẽ yauẽ gheuni
Sĩuauẽ barauẽ bandoni
Suamiyachẽ templa 32

Dallabharancha paty Deuo saqha
To cae bolatasse deqha
Suamiyẽ zẽ bolilẽ aica
Chita deuni 33

Mhanne thoddeã diuassã bhituri
Suargu prathuui vassundhari
Sagharu adĩ caroni saunssarĩ
Dhanddollina mĩ 34

Auagheã prathuuicheã zananthẽ
Ahancaru utthauina teyanthẽ
Zagacha manorathu teã diuassanthẽ
Saunssarĩ yeila 35

Anny hẽ mandhira utama gahana
Suamiyache namatezẽ bharina
Maguilea templa houni yachy carina
Mahima thori 36

Anny hechi tthaĩ hoila suasta
Aissẽ dallabharapaty bolata
Tẽ Aggeo prophetu sangata
Iudeuanthẽ 37

Maga tẽ vachana sacha zahalẽ
Phuddã caissẽ sidhy patalẽ
Tẽ srute pariyessa bhalẽ
Data chita deuni 38

Te adile templĩ prophetanĩ
Xastra sumurti sanguitaly teanĩ
Dussarã templĩ Deuacumarẽ yeuni
Xastra sanguitalẽ 39

Apannachi yeuni saunssarĩ
Nigoni teya templa bhituri
Xastra sanguitalẽ baraue pary
Deuanandanẽ 40

Anny tea Ierusalea nagarantu
Apanna cruçĩ zahala mrutiu
Amancheã patacã caroni ghatu
Soddauile zananthẽ 41

Paramesuara anny manuxã bhituri
Suasta quelẽ saunssarĩ
Mhannauni tea templachy quirti thori
Adiqui zahaly 42

Aisse Iudeua nizasthanĩ ale
Anny apulẽ nagara Ierusalẽ
Punnaty templa sahita bandinalẽ
Nagara mazi 43

Atã tumĩ srute zana
Aica he catheche vartamana
Nirmalla caroni mana
Srauanna caraue 44

Ya deuacharitra purannantu
Bahu prophetanchy quely matu
Anny ya varila pustacantu
Adiqui carauy 45

Vello vellĩ teancheã sabdanchy
Saqhi gheauy bolileã utaranchy
Phuddã prachiti yeila teyanchy
Bolilẽ zetuquẽ 46

Mhannoni cauanna te propheta
Cauannã gunnanche samasta
Queuadde Paramesuarache bhacta
Vartale saunssarĩ 47

Teacha prateuo yaueya atã
Chougã panchã prophetanchea catha
Prassidha lihileati ya grantha
Sassara caddoni 48

Sacallã prophetanchea granthu catha
Sangauea manĩ aratu honta
Panna ussiru lagaila sangatã
Mhannauni ttheuilẽ 49

Panchã sahã srasttanchy
Lihily prachiti cathechy
Ya vari prapti yeranchy
Zannizaila 50

Zaissĩ changa vruqheachĩ phallẽ
Thoddinchi caddoni seuite velle
Yerẽ zannõ yenty sacallẽ
Barauĩ caissĩ 51

Mhannoni yã prophetanchy bhacti thori
Punne gunna cauanniye pary
Yequy velle viueqhu ghetalea vari
Antacarannĩ 52

Zetuquẽ teyanchi prophetanĩ
Spirita Santache crupe caroni
Lihilẽ tẽ sate manala manĩ
Aprayassĩ 53

Maga yecu Christaõ bole
Ze propheta tuuã vaqhannile
Te maha deuabhacta aisse zahale
Praghatta amã 54

Panna teanĩ cahĩ lihilẽ purannĩ
Deuasutachy gostti bolily cauanni
Ti sanguizo parissauni
Amã agneananthẽ 55

Sangauea taracachẽ yennẽ
Tumĩ adharilẽ asse puranna
Tari zẽ arata hontẽ amanchea mana
Tẽ purauize datara 56

Maga Padri mhanne teyã prati
Jesu Christachy gostti bolily prophetĩ
Ti samagri sangatã apramiti
Mhannoni nassangaue 57

Panna tea mazi cahĩ adica unnẽ
Zẽ amanchea caryassi honnẽ
Tẽ thoddẽ bahu tumã sangaina
Zennẽ hoe suqha 58

Tari mĩ sangaina aica niquẽ
Teanĩ lihuni apulĩ pustaquẽ
Baraueã upadessĩ zana assaque
Sicauile 59

Suamiyachea vastu gupty
Praghatta queliya teã prophetĩ
Dipauaddu lauila apule qhity
Parama bhacticha 60

Anny visuataracu suamy Jesu Christu
Caissa yeila saunssarantu
Yetuca lihila asse drusttantu
Puranna mazi 61

Caissa to yeuni saunssarĩ
Ractamaunxe gheuni manuxe serirĩ
Visua zanancha caiuary
Saqhauo hoila 62

Amanchea patacanchẽ runna
Gheuni Christu suamy apanna
Caissy carila zananchy soddauanna
Aissẽ tehĩ lihilẽ 63

Anny deuacrupa zi honty
Sanddaualy dossa nimitĩ
Ti amã zodde punnatĩ
Aissẽ carila 64

Caissa to amancha guru
Houni xastra purussu thoru
Suarguincha margu paricaru
Dauila amã 65

Marunachẽ suamitua zinnauni
Teachẽ dusttapanna niuaroni
Balla sacti amã deuni
Apuly crupa labhauila 66

Hẽ yetuquẽ anny udandda zetulẽ
Maha pauitrã prophetĩ lihilẽ
Jesu Christachẽ sanguitalẽ
Mahimana thora 67

Anny tachi suamy Jesu Christu
Caissa garbhĩ sambhauatu
Cauanne pary ascharyẽ caritu
Tẽ hĩ sanguitalẽ 68

Caisse pary cruça vari
Mrutiu pauaila saunssarĩ
Caissa vallangaila suarga vari
To Christu suamy 69

Phuddã Spiritu Santu
Caissa to patthauila saunssarantu
Yetuquẽ lihilẽ purannantu
Teã prophetĩ 70

Aissy catha parami pauani
Atã Paramesuarache crupe caroni
Sangaina praghattauni
Prophetanchĩ utarẽ 71

JESU CHRISTU SAUNSSARĨ YEUNU ZIYA UTAMY CARANNIYA CARILA ANNY ZẼ CARYẼ CARUNSSI YEILA MHANNAUNI YETUQUẼ PROPHETANĨ APULÃ PURANNĨ LIHUNI CAISSẼ ADINCHI DAUILẼ

AUASUARU 34.

QUEUADDA Christu suamy amancha
Queuaddeã thorã gunnancha
Anny cauannea caza zalmu teacha
Hoila saunssarĩ 1

Tẽ prophetĩ sanguitalẽ
Pustaquĩ purannĩ lihilẽ
Aghaue saunssarĩ praghatta quelẽ
Niropuniyã 2

Anny prophetã adĩ puruileã dinĩ
Saunssara rachila tadĩ lagoni
Christachẽ yennẽ bhacta zanĩ
Zaguĩ praghatta quelẽ 3

Zadĩ adipurussa Adãuassi
Zahaliya patacanchea rassy
Tadĩ vaincuntthabhuuanĩ azagarassi
Deuẽ paiza quely 4

Yequy striyechẽ bizaphalla
Tẽ phoddila tuzẽ capalla
Aissẽ suamiyẽ teã vellã
Azagarassi bolilẽ 5

Ti stry suaminni Virgẽ Mary
Phalla tẽ Christu suamy caiuary
Zennẽ zanmu ghetala saunssarĩ
Dossa nirassaueya 6

Adipurussa magarĩ
Doni sahasra varussẽ lottalea vari
Abrahaõ patriarcu saunssarĩ
Honta tadĩ 7

Abrahaõ anny putra Isassi
Anny Iaco Isachea putrassi
Bahu vellã suamiyẽ teyanssi
Didhala varu 8

Teanchea bizaphalla nimitī
Prathuuiche vanssa utpati
Sacallai sadaiua honty
Mhannoniyā 9

Tē phalla biza suamy Jesu Christu
Ya Abrahaonchea cullantu
Zalma ala saunssarantu
Hē zaguī prassidha 10

Anniyecu Abrahaoncha natu
Iaco Isacha sutu
To barā putrā zahala bolauitu
Mrute samaī 11

Teyā putranche sanchaty
Udanddi vastu saunssarī vartaty
Tiya sanguitaliya samasty
Barā zannanthē 12

Anny Iuda chouthea putrassi
Cae bolilē tennē teyassi
Mhanne zo pennē carila saunssarassi
To Iuda vanssicha hoila 13

Teacha zanmu hoe veri
Iudache culliye bhituri
Raye athaua dallapaty saunssarī
Unne nhauaty 14

Iaco bhacta uparantē
Guelea varussē cheari setē
Moise prophetu saunssarathē
Vartata honta 15

Teassi bole Deuo sateuantu
Mī Israelichea locantu
Utthauina tuze sariqha prophetu
Tuzeā bandū antula 16

Maze sumurtichī utarē
Ttheuina teachā muqhantarē
Tinchi vachanē sauistarē
Sangaila zananssi 17

Ze naicaty teachē vachana
Teanthē mī siqha lauina
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LAURENT ET DEBERNY

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DUSSAREM PURANNA

CHRISTA CATHECHA PAILA BHAGU ZEANTUM TEACHEM ZALMA VA BARA VARUSSÊ VERI BALLAPANNACHY CATHA ALY AHE

SUAMIYA JESU CHRISTA VA SANTÃ MAHANTANCHY STUTI

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CAISSA SAÕ IOAÕ BAUTISTU MATECHÃ GARBHĨ SAMBHAUALA

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Suarga bhodduueanchy ranny
Gneana matichy santtauanny
Ti sarathinni mazy 2

Atã sruteyã sauadhana
Aica ugadde caroni carna
Christa zanmache xubha dina
Zãuallĩ patale 3

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Adĩ prophetã apuleyã
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Patthauila muqhe nayecu
Maga apanna visuataracu
Saunssarĩ ala 6

Zaissa udaye callĩ dinancaru
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Adĩ phantapatticha praharu
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JESU CHRISTU SUAMY SAUNSSARATARACU SADAIUINNY SANTA MARIYECHE UDHARĪ SAMBHAUALA CAISSA

AUASUARU 5.

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Tennẽ caissẽ saunssarī quelẽ bizẽ
Tẽ sangaina tumā 1

Varnaueya tuzy catha
Deua crupadana deizo atā
Gneana mati hoe samaratha
Aissẽ cari cā maza 2

Tuuā suargu saunssaru rachila
Saruatracha andharu pheddila
Saruā tthaī uzuuaddu quela
Suarguinchea raya 3

Chandru anny suryu Paramesuara
He tuuā rachile ga datara
Zoti prazhallaly ambara
Tarangannanchy 4

Prathuuissi didhale srunghara
Nana pariche tarũuara
Puspā camallanche allancara
Bharile srusttithẽ 5

Bhedoniyā paruata guiri
Sarita rachilea bhumy udharī
Tea prassãualiya zallazhary
Prathuuy mazi 6

Saunssarī nadhincha vistaru
Vedda bhõuaddila apharu
Simpannẽ bizastanssi adharu
Prassãuila tuuā 7

Yetuquy nadhinchy santtauanny
Simpannea napure deqhoni
Cupā mazi bharoni pannī
Prazaniu rachila 8

Zẽ pannī ahe cupantarī
Tẽ perileyā setā vari
Varussanna caraueya ambarī
Bharoni tthelẽ 9

Bhumanddallī chalaty monazaty
Sagharī machhecullẽ bhõuaty
Paqhiye paqhuruuẽ uddaty
Antrallī 10

Anniyeca utama sthana
Rachilẽ bhumiuaincunttha nidhana
Tethẽ adipurussachẽ sthapana
Quelẽ tuuā 11

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Pratisuarupī stry ghaddily
Aissy rachana thori quely
Visuacartẽ 12

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Caroni rahanty sadā calla
Stauana Deuachẽ 13

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CAISSA JESU CHRISTU VISUATARACU SADAIUINNY SANTA MARIYE PASSONI BELEA PURANTU ZALMALA

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Namo Virgenchea cumara
Crupanidhy carunnacara
Jesu Christa suamiya 1

Zaya zaya vaincuntthanayeca
Suamiya visuataraca
Bhactazanã pratipallaca
Christa raya 2

Tũ gneana maticha sagharu
Dauĩ granthacha paila paru
Deĩ atã nabhicaru
Crupa varu deuni 3

Namo tuza cacullatiche mate
Suaminny crupabharite
Sadã ancuuari tuthẽ
Namascaru maza 4

Varnaueya tuza cumaru
Maza deizo nabhicaru
Mate carĩ maza paticaru
Mathã caru ttheuni 5

Namana mazẽ santã bhactã
Srutezanã samastã
Yecachitĩ aica catha
Christa zanmachy 6

Phuddã garbhasti assatã Mary
Bharale naua massa veri
Prassuta calla auasuarĩ
Cae zahalẽ 7

Tadĩ raza Cesar Augustu
To Romanancha nrupanathu
Cae zahala niropitu
Razagnea deuni 8

Mhanne mazã dessĩ ze hati zanu
Teyanchẽ gannita carunu
Maza niropu deunu
Ddanguira dize 9

Purussã nauẽ aghaue
Apapulã gãuĩ zauẽ
Caru deuni nama lihauẽ
Sricaranniya passĩ 10

Aissa Nazare ddanguira didhala
Mariye Iosena aiquila
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Anny tĩ ubhaye varguẽ
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Nigaty zahaly Belea nagarĩ
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Casttaualy nahĩ suaminni
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To udharĩ honta vaincuntthanathu
Tennẽ pratipallu quela bahutu
Apule matecha 20

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Dehī prannamu houni
Casttã vrahita suaminni
Barauy zahaly 21

Panne varussa calla auasuarī
Megha varusse saradharī
Saitia bhedalẽ serirī
Teyã diuassī 22

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Guiry paruata ulanguity
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Tũ Iudache dessī sana nhauata
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Manuxe zanmu visuataraca
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Maza raqhily ancuuari
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Anny putru deqhoni allanguita
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Tuza sanmanu caráueya atã
Maza prapti qhainchy 77

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Dhenu sallantu saitecallĩ
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Sitalla mana tapauaueya
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Monazatĩ mazi zalmalassi 80

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Amã deaueya vaincuntthapaty
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Zalmu gheuni 81

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Saitia vella hi auaghaddi
Nistaraueya 82

Aissy Mary bolily
Anny dhuta vastrẽ caddilĩ
Ballaca Jesussi pairilĩ
Zĩ annilĩ Nazarechĩ 83

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Zaissẽ mannica muctaphalla
Taissẽ sthana caddilẽ suddhalla
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Ghuttughuttã 85

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Mary Jesuchẽ dheana carita
Seuy vaincuntthichẽ amruta
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Gardhau anny vrussabhu bandileti
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Dogai zanna 88

Tãua suaminnina putru apula
Tea trunna vari ttheuila
Gauanny mazi nizauila
Jesu ballacu 89

Vrussabhu anny gardhau dogai
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Muqhichẽ trunna sanddoni te samaĩ
Ddimbiya ghality 90

Ya vari phuddila catha
Sangaina sruteyã samastã
Stuti gayena aica atã
Iose anny deuadutanchẽ 91

CAISSA IOSE VA SUARGUINCHE BHODDUUE JESU CHRISTACHEYA PAUITRA ZALMACHY STUTI ÇARITATI BELENCHE GOPALLA JESU BALLACACHA GOTTHA PAHAUEYA YENTATI

AUASUARU 8.

TẼ vartamana samasta
Iose zahala deqhata
Deqhoni zahala premabharita
Jesucheni tezẽ 1

Virgẽ Mary Iose sanguẽ
Bhazana carity ubhaye varguẽ
Gauannintu sutala deqhaty doguẽ
Israelicha raqhenna 2

Deqhoni ascharye pauali
Mhannaty vaincuntthichy mauly
Pahepã durballica auaddaly
Caissy yathẽ 3

Mata durbally pahuni
Vana qhompattĩ zalmuni
Trunnachy seza hantaruni
Pouddala asse 4

Zi seza hantarunnẽ
Asramea sahita tennẽ
Monazatichẽ ussinnẽ
Ghetalẽ asse 5

To naualauo Iose deqhata
Tãua Jesuchy stuti carita
Cae bolila assela tetha
Tẽ sangaina sruteyã 6

Zaya zaya saruachea rachannara
Tũ tribhuuanicha vissãua datara
Zagacha manorathu Paramesuara
Alassi saunssarĩ 7

Tũ vayucheã paqheã vari chalassy
Tĩ angulliyã prathuui samauissi
Suarguinche duazastamba tuza passĩ
Tharatharã campaty 8

Suargu tuzẽ sihassana
Srustti charannichẽ sopana
Tũ bhodduueancha grassu apanna
Pouddala trunna vari 9

Zo deuadutanthẽ ulassu denta
To ballarupĩ rudhana carita
Zo yegnathẽ upazauita
Saitia bhedata teyathẽ 10

Zo panẽ pairauy tarũuara
Camallẽ sanzaguy sarũuara
Zo dento puspa srunghara
Maidhanathẽ 11

Zo paqhẽ paqhiyã srunghary
To zalmala nagnu serirĩ
Zo sarua castta niuary
To castta sahe 12

Balla he castta aghaue
Amã papiyanthẽ deaue
Tuuã anadina gheauẽ
Changa suqha 13

Aissy ballaca Jesuchy stuti
Mary Jose dogaĩ carity
Teyã tegã vinna tiye ratry
Tetha nhauatẽ cauanna 14

Panna suarguinche deuaduta
Bhumĩ utarale assanqheata
Apula raza ballapannĩ vartata
To pahauea carannẽ 15

Mellori te sacallai bhodduue
Anandu carity aghaue
Stuti caroni suàbhauẽ
Manddilẽ gayena 16

Zaissẽ surye udaye auasuarĩ
Paqhuruuẽ cradda carity vruqheã vari
Caue carity nana suarĩ
Pracassa samaĩ 17

Taissa Jesu suryu udayela
Bhodduueã anandu vartala
Gayenacha rangu manddila
Gotthea mazi 18

Gayena manddoni te deuaduta
Cae bolile hontila tetha
Tẽ aica deuni chita
Srute ho tumĩ 19

Zo zo zo Jesu ballaca
Namo tuza visuataraca
Namo vaincunttha nayeca
Suarguinchea raya 20

Thorua anny suamituapanna
Tuze pauadde utama parayenna
Varnũ suamiya tuze gunna
Quirtiuanta baraue 21

Suamy tũ gottheantu lahanu
Para vaincunttha sabhe gahanu
Gauanninta sutala sanu
Suarguĩ pracasse thoru 22

Tĩ loquĩ tuza carity prannipata
Ddimbiya ghaloni samasta
Suarguĩ saunssarĩ assanqheata
Anny yemaconddĩ 23

Tũ Deuapannĩ anantu auectu
Manuxepannĩ zahala vectu
Tuzẽ razetua ure aqhanddittu
Acassĩ chandru sare veri 24

Prathuuichea seuatta lagoni
Vaincunttha sabhe parutẽ houni
Tũ raze carissy vartuni
Yecachhatra 25

Zetuquẽ suarguĩ saunssarĩ rachilẽ
Yetuquẽ Deuẽ Bapẽ tuza didhalẽ
Tuzeya suamitua qhalutẽ ttheuilẽ
Ahe zetuquẽ 26

Tũ maruuacha amula honssy
Qharga gheuni teya pallauissy
Pataca anny mrutiu zinnauissy
Sangramu caroni 27

Limbaloquĩ utaroni
Bhactanchy bandy moddoni
Nenssy xerannagatã soddoni
Andacupa antule 28

Anny prathuuicheã zananchy
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Vatta dauissy punneachy
Manuxanthẽ 29

Tũ raza suarguĩ saunssarĩ
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Ti Igreja Catholica sacharacharĩ
Vistaraila zi 30

Ti tuzy paddiuanti samaratha
Cae varnũ tiyechy sundharata
Anupami suarupata
Miraue ziyechy 31

Ti canica vastrẽ pairita
Paricarã srunghari mirauata
Tuzã daqhinna bhaguĩ baissata
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Aissy varta phancaly 1

Anny ze tega raye ale
Te teya ballacathẽ bhazinale
Tẽ vartamana sruta zahalẽ
Herody raya 2

Tãua teya Herody bhupaty
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Zaissa agnibannu prazhallata
To acassa marguĩ bhõuata
Dhunduuita phumpauita
Tthaĩ tthaĩ 4

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Simpize grutachea gaghary
Yegnu udde choũ pherĩ
Bubhucaru deuni 5

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Hindde pissa zaissa 7

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Mĩ suaddu gheina teyancha
Aissy Herodi croda vacha
Bolata zahala 9

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CAISSA SAÕ IOAÕ BAUTISTANA LANAPANNĨ VANAPRAUESSU QUELA ANNY CHRISTU SUAMY EGIPTA HOUNI PARATONI ALA

AUASUARU 14.

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Tissã varussã mazi zea queliya
Tiya nahĩ lihiliya
Sauiuarĩ 86

Maga yecu Christaõ prusttnu cary
Mhanne yeuadda vellu veri
Tumĩ sanguitalẽ tẽ nauala pary
Disse amã 87

Yeca varussacha honta Jesu Suamy
Tissa varussẽ tãua lagoni
Yetule calla teyachy yequichi caranny
Niropily caissy 88

Anniyequi teyachy caranny bhalaty
Cã lihily nahĩ Vangelistĩ
Cauanne pary adica vitpaty
Sanguitaly nahĩ 89

Padri mhanne tehĩ lihilẽ zetuquẽ
Tẽ amã pure tetuquẽ
Tẽ sangoni dauina niquẽ
Sruteyã tumã 90

Tĩ gunnanssĩ suamy Jesu Christu
Zanma ala saunssarantu
Te gunna aica drusttantu
Sangaina ze 91

Paila gunnu linnatua dharoni
Amanchẽ garua pheddauea lagoni
Apuly deqhi amã launi
Linna caraueya 92

Dussara gunnu patacã nassu
Anny houaueya amã vaincunttha vassu
Ala caraueya prauessu
Nauea xastracha 93

Atã sangaina tissara gunnu
Apule marannẽ carunu
Amancheã patacanchẽ runna
Pheddaueya ala 94

Aissa yã tĩ gunnã sary
Adĩ to zalmaleya vari
Tissã varussancha hoe veri
Zanã mazi lapala 95

Yety calla Jesu mayorĩ assuni
Mariye Iosechẽ vachana palluni
Linnatua gunnachy deqhi dauni
Didhaly amã 96

Maga tissã varussanchy prai hontã
Tini varussẽ saha massa locantu
Xastra sicaunu vaincunttha panthu
Dauila tennẽ 97

Maga tetissa varussã uparĩ
Amã carannẽ apulã serirĩ
Sahunu maranna cruça vari
Dossa runna pheddilẽ 98

Yennẽ caritã Spiritu Sanctu
To saruazannu gneanauantu
Tennẽ apramita catha granthu
Zĩ palhalla purannẽ 99

Dirgha pustaquẽ ananta sumurty
Gentiyã sariqhea bahuty
Nahĩ didhalea amã prati
Sramaueya 100

Suamiya Jesu Christacha
Nirmallu sompa Vangelu teyacha
Aty dirghu nhaue panna sacha
Didhala amã 101

Heya Vangelã houni pahĩ
Anniyeca utama saunssarĩ nahĩ
Hẽ tãua tumĩ sacallai
Deqhala ddollã 102

Ya vari yequẽ bramhannẽ
Cae pussilẽ deqha tennẽ
Christa catha xastra patthannẽ
Chita deuni pariyessa 103

CAISSY MARY IOSE NAZARE HOUNI IERUSALENCHE PARUANNISSI NIGALĨ MAGA TĨ TETHONI PARATONI YENTÃ JESU BARÃ VARUSSANCHA CUMARU DOGAĨ NENNATÃ TETHẼ RAHILA

AUASUARU 15.

MAGA yecu Christaõ cary vinauanny
Mhanne tuuã sanguitalẽ asse purannĩ
Suamiyẽ quely yequi caranny
Barã varussancha assatã 1

Ti aicaueya carannẽ
Utauilla amanchẽ antacaranna
Padri mhanne tumã sangaina
Jesuche crupe caroni 2

Pratiuarussĩ Ierusalea nagarĩ
Iose sahita suaminni Mary
Nigue xastra ritu sary
Pascache paruanny 3

Sauẽ nenty Jesu ballacassi
Sacallai zanu te paruannissi
Bhazana caroni suamiyassi
Naiuediu samarpity 4

Tethẽ templĩ xastrapurussa hati
Te prophetanche grantha paddaty
Xastra vaqheana sangaty
Sacallai zananthẽ 5

Tẽ maha pauitra puranna
Xastra sumurtiche gunna
Suaminni cary srauanna
Anandessĩ 6

Anny tiye vellī tetha
Ballacu Jesu baissata
Xastra puranna parissata
Mate sauẽ 7

Yecade samaī suaminny
Isaye prophetachy bolanny
Sangatā aique purannī
Templa mazi 8

Tī cauannẽ utarẽ auadharī
Mhanne yequi stry ancuuari
Garbhu sambhauni udharī
Prassãuaila putrathẽ 9

Emanoeli nãua teyassi
Mhannipe Deuo amã zãualliquessi
Tẽ aicunu ancuuarissi
Anandu namaye 10

Apulā manī vichary
Mhanne minchi hoe ti nary
Deuacrupestãua ancuuari
Mata Paramesuarachy 11

Tiye ancuuaricha sutu
Hachi ballu Jesu mhannatu
Hachi Deuo sateuantu
Amã tthaī 12

Nizu Deuo nizu manuxu pahī
Ya bolacha sandheuo nahī
Aissẽ suaminni apulā tthaī
Chintita honty 13

Punnaty ancuuari suaminny
Teachi prophetachy bolanny
Aicaty zahaly purannī
Cauanneque vellī 14

Tẽ bolannẽ auadhara
Lihile suamiyache castta thora
Nana apada phara
Anny mrutiu sanguitala 15

Aissẽ ancuuari aicuni
Maha duqha sancharalẽ manī
Nirmalla netra pussoni
Asrupata sanddy 16

Jesu assatā mateche caddiyessi
Asrupata paddaty deqhoni tiyessi
Apanna gahīuaruni manassī
Hanssuuẽ sanddy 17

Maga lencuruuanche pary
Tiye sauẽ vichary
Crupalle mate cauanne pary
Carissy rudhana 18

To sarua zanne apulā manī
Panna chale ballacache suabhauapannī
Apulẽ Deuapanna lapauni
Ballapanna dauy 19

To ballacu honta satearthī
Panna yerā ballacanche rity
Cahī ttauallapannache yucty
Chalila nahī 20

Ballacu assatā Deuo ballacu
Manuxu assatā to Deuo manuqhiu
Ya pary to Deuo puruqhu
Vartala honta 21

Phuddā teya Saluadora
Varussẽ zahalī bara
Maga cauanneca auasuara
Paruanni aly Pascachy 22

Tãua te paruannichā diuassī
Suaminni sauẽ gheuni Jesussi
Iose sahita Ierusalea nagarassi
Nigaly honty 23

Maga paruanni saraleya vari
Nigatī zahalī apulā gharī
Yetuqueya aũasuarī
Cae zahalẽ 24

Mariye Iose nazannauitā matu
Jesu ballacu ancuuaricha sutu
Rahila Ierusalea nagarantu
Teyā nennatā 25

Te paruanniche vellī
Stry purussa nachalaty zãuallī
Chalatati veuegallī
Apule ritu 26

Anny lanẽ lencuruuẽ zī hati
Tī bhalatea sauẽ nigaty
Aissy anugnea didhaly honty
Teyā ballacanthẽ 27

Tennẽ ritu varauni
Disse ancuuarichā manī
Jesu nigala mhannoni
Iose sauẽ 28

Anny Iosechã chitĩ
Jesu nigala mate sangatĩ
Maga pallã diuassĩ chalatã panthĩ
Lottala dinu 29

Yetuqueya zahaly sanza vella
Tãua Jesu nahĩ zãuallã
Maga Mary Iose teyã vellã
Dhascalĩ manĩ 30

Duqhẽ veaculla serira
Qhonchalẽ doganchẽ ziuhara
Maga yere diuassĩ vegauantara
Ierusalea paratalĩ 31

Vatte zantã vattassuranthẽ
Pussatĩ zahalĩ teyanthẽ
Tumĩ amancheya ballacathẽ
Deqhila cae 32

Zhaddazhaddã nigatĩ zahalĩ
Panthĩ chalatã sramalĩ
Dhapẽ caroni sodditĩ zahalĩ
Ussuassa thora 33

Zicadde ticadde pahanty
Jesu mhannaunu sadu denty
Cotthã guelassi ba mhannaty
Sanddoni amã 34

Duqhanchiya lahari
Varussaty hrudaya vari
Vastrẽ bhizuni urĩ
Vahanty dhara 35

Mary Jesu Jesu mhanne
Balla tuuã cotthã quelẽ rahannẽ
Atã tuze vinna zinnẽ
Qhainchẽ amã 36

Bhetta deĩ ga Jesu suamy
Vatta pahantã sinnaleũ amĩ.
Cã ga nayenssy samagamĩ
Amã laguĩ 37

Jesucheni viyoguẽ
Panthu cramauila doguĩ
Maga patalĩ sigraueguẽ
Ierusalea nagarĩ 38

Hatta hattauattiyã bidy sallã
Guiuassitati Jesu balla
Mhannaty quedhauã amĩ ddollã
Deqhũ tuza 39

Gharõ gharĩ hinddaty
Sohireã suazananthẽ pussaty
Teachy varta nahĩ aicaty
Cauanna muqhẽ 40

Zehĩ magã deqhila Jesu sundharu
Te deqhaty dogancha gahĩuaru
Mhannaty pahepã caissẽ lencurũ
Sanddaualẽ yanchẽ 41

Deua punnaty yã doganssi
Bhetta carĩ tea ballacassi
Aissẽ asrauachana teyanssi
Denty saqhiya 42

Mary Iose aissea pary
Sodity tini diuassa veri
Soditã soditã auaghe nagarĩ
Antoddala nahĩ 43

Maga tissarã diuassĩ
Dinu guela meru siqharassi
Ratri zahaly srusttissi
Andhacaru lottala 44

Ierusalea nagarĩ
Sacallai locu apapulã gharĩ
Visramu caroni mandhirĩ
Sthiraua la 45

Diuassa crussi vassi caritã
Locu casttauale honte samasta
Te zahale nidresta
Apapulã tthaĩ 46

Sacallaiquy paqheyati
Apapulã ghontterĩ rigaty
Vissau gheuni rahanty
Vruqheã ttalliyã 47

Monazaty apulã sthanĩ
Apulĩ pilẽ gheuni
Sramu pheddity vissauni
Tthaĩ tthaĩ 48

Hallu hallu nacaritã dhuany
Naqhetrẽ chalaty gaghanĩ
Ratriche prahara cramauni
Gannita carity 49

Zetuquy rachanna honty saunssarĩ
Tetuquy ratriche auasuarĩ
Apapulã tthaĩ mandhirĩ
Visramu carity 50

Panna yequy ancuuarissi paĩ
Asramu visramu nahĩ
Duqhanchẽ bharatẽ pahĩ
Laharẽ yenty 51

Nidra narigue ddolleyanssi
Nana chinta utthily tiyessi
Chintũ lagaly manassĩ
Ane ana 52

Herodi Arqhelauo nrupaty
Beleachĩ ballaquẽ marilĩ quety
Anny Simeaonchĩ utarẽ chitĩ
Atthauaty tiye 53

Ghaddiye ghaddiye gahĩuare manĩ
Suassa ussuassa soddoni
Asrupata gallaty nayenĩ
Maga cae bolilẽ hoila 54

Jesu tũ maza sanddoni guelassi
Tari mĩ nassanddĩ tuzassi
Sanddõ mhannitalẽ tari mazassi
Nassãuare mana 55

Pranna vinna cuddi
Cae carauy bapuddy
Taissy tuze vinna yequi ghaddy
Nagame maza 56

Zaissa suarthy pranniya saunssarĩ
Ttheua niqhepileya gharĩ
Ratri dinu teya vari
Ttheuy mana 57

Qui nirmalla nirzhrodaca
Haranna dhãue deqha
Nistaraueya apuly traqhea
Piuana caroni 58

Taissa maza prannu atã
Tuza mazea amruta
Sadã zahala ichhita
Mohẽ caroni 59

Tuza sauẽ Egiptantu
Mĩ hontĩ paradessantu
Ratri dinu aranneantu
Casttaualĩ 60

Taĩ tuza sauẽ tẽ arannẽ
Maza zahalẽ nagara samane
Atã hẽ nagara disse aranne
Tuze vinna 61

Aho Ierusalencheã gharatticarã
Zari tumĩ deqhala mazeya cumara
Tari mĩ mohẽ tallamally ziuharã
Aissẽ sanga 62

Zari nollaqhaty mazeya mogallathẽ
Tari teachea qhunna sangaina tumanthẽ
Sueta lohita vadana teyathẽ
Nayena paruueache 63

Quenssa canicauarna sobhaty
Adharĩ amruta thembe gallaty
Manuxe sutã houni sundharu mhannaty
Propheta zeya 64

Zaissa naqhetrã mazi chandru
Quy vruqheã mazi calpataru
Taissa miraue Deuacumaru
Manuxe cumarã mazi 65

Aho Ierusalencheã patiuratã
Maza namascaru ho samastã
Zo putracha moho carity mata
To tumã asse tthaua 66

Atã maze duqhy sarissy
Zari duqhi ahe cauannassi
Tari tumĩ apulã manassĩ
Pahepã vicharuni 67

Zo miyã sanddila maza putru
Taissa nhaue tumancha sutu
Ubhayentã saripaddu nhauatu
Cauanne pary 68

Nizu manuxu tumancha cumaru
To Jesu maza sundharu
Manuxu anny Paramesuaru
Sanddauala maza 69

Putru sanddaualeya tumancha yecu
Teya sariqha mellaila annicu
Mazea putra aissa cauannu yecu
Namelle tribhuuanĩ 70

Cattacatta mazeya balla
Jesu mazeya mogalla
Cotthã guelassi ddolleyã vegalla
Nassangatã maza 71

Arannea mazi Ioaõ passĩ
Zari tũ zahala vaniuassĩ
Tari cã mazassi
Sauẽ nely nahĩ 72

Magã nigatã Egiptantu
Tuzy seua quely aranneantu
Atã Ioacnche guphe antu
Seua cã nacaritĩ 73

Mĩ tuze sauẽ vana ddongarĩ
Veagrã ghanchy bobatti thori
Sita ustana bahutã pary
Sahina balla 74

Vara vaze meghu varusse
Zari casttaualĩ qhiude truxe
Tari Jesucheni santossẽ
Sahina sacalla 75

Aho Belencheã gopallã
Auagheã adĩ tumã sacallã
Bolaule apule zãuallã
Mazeya Jesuna 76

Atã to tumã sauẽ zauni
Zari lapala asse gõualla houni
Tari maza sanga tumĩ yeuni
Yã vellã 77

Jesu carannẽ zahalĩ paradessinni
Atã mĩ teyache carannẽ ye medhinnĩ
Charanna dassi gõuallanni
Hoina zanna 78

Atã mazy vinanti deuadutanssi
Zo Jesu Natalachã diuassĩ
Tumĩ praghatta quela gõualleanssi
To maza daua atã 79

Tuuã bhodduuea Gabriela
Jesucha zalmu maza sanguitala
Atã Jesu cotthã rahila
To tthauo dauy maza 80

Zari tuuã mazeya Jesussi
Bhodduueã sauẽ acassĩ
Dheana stuti carũ nelassi
Tari maza neauẽ sangatĩ 81

Meã dheana quelẽ bahuta
Zedhauã to bhazanassi baissata
Tedhauã mĩ cahĩ nasseuitã
Teache mohẽ labdalĩ 82

Quety vellã teya nidra aly
Tedhauã mĩ zãuallĩ baissalĩ
Dheana carũ lagalĩ
Chaturprahara 83

Atã tini ratry mazã ussassã vari
Paddoni duqhanchiya lahari
Galluni pannĩ vastrã vari
Bhedatẽ zahalẽ 84

Tini diuassa duqhanchẽ piuana
Anny quelẽ duqhanchẽ bhozana
Anniyeca miyã cahĩ seuana
Quelẽ nahĩ 85

Yety dina maza Jesu nandanu
Cotthã ahe mhannaunu
Rahilĩ chintana carunu
Asttai prahara 86

Yetuquẽ ancuuari bolata
Pettoni urastallĩ mhannata
Mazea atmea tũ duqhesta
Zahalassi cã ga 87

Maza sinnauissy cauanne pary
Suamiyacha bharauanssa drudda dhary
Teya raqheca Deua saruã parĩ
Arguẽ deina sadã 88

To maza nupeqhy mhannoni
Sate visuassu mazã manĩ
Yetuquẽ ancuuari boluni
Tallamally viyoguẽ 89

Yery caddã Iose apanna
Carita honta rudhana
Jesu viyoguẽ antacaranna
Veaculla zahalẽ 90

To Jesuchy raqhenna cary
Ti quely nahĩ baraueа pary
Mhannoni Iose mana bhituri
Sancochala 91

Para Iose anny suaminnicha
Aparadhu nahĩ dogancha
Zo pratipallu caraua teyacha
Tetuca quela tehĩ 92

Aissẽ tini diuassa veri
Dogui duqha quelẽ bharĩ
Sudhi quely bahutã parĩ
Ierusalea nagarantu 93

Maga tĩ diuassã uparantẽ
Zetuque xastrapurussa honte
Tetuque suamiyachea templathẽ
Nigate zahale 94

Xastra sumurti sangaueya
Pratisãuadu caraueya
Templa mazi zauniyã
Mellale sacalla 95

Tetha Mary Iose doguĩ zannĩ
To pratiuadu aicaueya carannẽ
Ichha dharily antacarannĩ
Zaueya tetha 96

Panna Jesuchy sudhi caritã teyanthẽ
Ussiru lagala doganthẽ
Yetuqueya Jesu templathẽ
Nigata zahala 97

Zẽ gneanatua Deuapanniche
Teyache hrudaye mandhirichẽ
Anupama gunna teyache
Apraghatta honte 98

Te yequy vellã manuxanthẽ
Ballapannĩ praghatta caraueyathẽ
Aissẽ manassĩ hontẽ
Suamiyachã 99

Zaissa varussa callachã diuassĩ
Suryu nadisse acassĩ
Yecade vellã teza pracassy
Pattallẽ viscattoni 100

Taissa Jesu Saruesuaru
Dharmaniticha dinancaru
Andharĩ cantthila saunssaru
Tissa varussẽ veri 101

Cauanneque samayantarĩ
Apuly gneana dipti thori
Zanã dauaueya saunssarĩ
Templa antu nigala 102

Tethẽ xastrapurussa bhale
Apapulã tthaĩ baissale
Teyã mazi ttheuilẽ
Unchassanna yeca 103

Teya unchassanache sthanĩ
Baisse xastrapurussã siromanny
Arthu pahaueya lagoni
Xastra sumurticha 104

Teyache sixeuarga samasta
Baissicaru ghaloni tetha
Gurucheã charannã passĩ baissata
Aicaueya 105

Yera sacallai zanu
Pahante ubhe rahunu
Tãua sixeã mazi Jesu baissunu
Niuanta pahe 106

Xastrapurussã sauẽ templantu
Pratiuadu carila Deuasutu
To phuddila cathecha vrutantu
Sangaina tumã 107

BALLACA JESU VA XASTRAPURUSSANCHA SÃUADU

AUASUARU 16.

TEMPLĨ xastrapratiuadu zahala
To caissa vrutauantu vartala
Vangelistĩ nahĩ niropila
Pauitrã granthĩ 1

Panna vartatã Christãuapannĩ
Xastrapurussĩ vichaqhennĩ
Zẽ lihilẽ ahe apulã purannĩ
Tẽ sangaina tumã 2

Teyã xastrapurussanchy bolanny
Pariyessa sangaina cauanny
Christu zalmala qui nahĩ mhannoni
Prusttnu carity 3

Anny prophetĩ sanguitaliye pary
To samayo zahala qui nahĩ saunssarĩ
Aissa xastrapurussĩ deuamandhirĩ
Pratiuadu quela 4

Yecu teyã xastrapurussã bhitura
Cae bolila tea auasuara
Mhanne xastrapurussa auadhara
Bolanny mazi 5

Saruatha bhauẽ mazã manĩ
Zo Christu yennaru zalmuni
To ala nahĩ azoni
Aissẽ disse 6

Purannĩ bolile hati propheta
To suamitua dharoni bahuta
Thorẽ mahimatuẽ yenta
Mhannoniyã 7

Bolila Isai prophetu
Ta amancha niticartu
Xastrapurussu anny nrupanathu
To yeuni tarila amã 8

Tennenchi prophetẽ yeque samaĩ
Lihilẽ asse dussarã tthaĩ
Dura houni yeila pahĩ
Coparuddhu houni 9

Agniche pary teachy ziuha prazhallaila
Muqhincha vayu zaissa puru yeila
Viduuassaueya loca sacalla
Prathuuiche 10

Bolila Salamaõ nrupãuaru
To saunssarĩ yenteya auasuara
Suargu prathuui teya mohara
Tharatharã campaila 11

Anny lihilẽ Zaqhariyẽ prophetẽ
Suamy yeila saunssarathẽ
Bhacta yenty teya sangatẽ
Melloni sacalla 12

Bole Danielu prophetu
Nana culliyeche vanssauarga bahuta
Veuegalleã bhassanche apramita
Teyachy seua carity 13

Ya pary sacallai propheta
Teachea yenneachy carity matu
Anny suamitua purussarthu
Varnity zeyacha 14

Anny amanche mahanta bolaty
To suamy auaghy qhity
Caroni apuleya suamitua qhaluty
Raze carila 15

Tari tumĩ xastrapurussa aica
Anny sabha zana sacallaica
Yã bolancha viueqhu
Annize mana 16

Zari to zalmala saunssarĩ
Tari to nadisse cauanne pary
Yeuaddẽ suamitua prahuddi thori
Ti cotthã asse 17

Magã Isaya prophetachy bolanny
Zẽ tennẽ lihilẽ asse purannĩ
Teachi saqhi drusttantu antacarannĩ
Pahepã tumĩ 18

Zari to amancha niticartu
Xastrapurussu anny nrupanathu
To zari amanthẽ hoe taritu
Tari hẽ apurua caissea 19

Ze Romanche anubhauarthy
Te caisse amanchẽ suamitua carity
To raqhennaru amancha nrupaty
Cotthã ahe 20

Caissa nadisse cauannathẽ
Caissa napaue amanthẽ
Caisse amĩ Romananthẽ
Dentõ caru 21

Tachi Isai zẽ bolila lihuni
Zari to yennaru durĩ houni
Muqhincha agnipuru ghaluni
Nauaqhanddẽ zallila 22

Tari to ala nahĩ azoni veri
Hẽ praghatta ahe saunssarĩ
Amĩ deqhatõ drustty samorĩ
Pahepã tumĩ 23

Maha patacanchea rassy
Zahalea hati prathuuissi
Tari cauannu siqha teyanssi
Nalauy caissa 24

Saunssaricheã voqhatteã zanã
Siqha nalauy cauannu
Papa carma prauartunu
Bharaly qhity 25

Salamaõ rayẽ bolile pary
Suargu prathuui tea samorĩ
Zari campaila tari to azoni veri
Ala nahĩ 26

Teyachy bhranti sanca
Cauannu nadhary deqha
Mhannauni tumĩ aica
To zalmala nahĩ 27

Anny Danielacheã sabdanchy prachiti
Zari nana bhassanche zana yenty
Te zari teachy seua carity
Tari to zalmala nahĩ 28

Iudeuã vanchoni saunssarĩ
Yeru cauannu cauanne pary
Teyachy seua nacary
Mhannoniyã 29

Mhannala tega zanna raye ale
Yeca ballacathẽ bhazoni guele
Te samaĩ teachẽ zalma zahalẽ
Tari hẽ caisseni ghadde 30

Yety varussẽ lottaleya
To guptu asse cauanna tthaya
Hẽ apurua vatte vayã
Bolauẽ caissẽ 31

Zadĩ Herodi nrupanathu
Ya rayacha pitamahantu
Zennẽ ballaquẽ marilĩ Belea nagarantu
Teyã vellã 32

Taĩ zari teachẽ zalma zahalẽ
Tari cã ballacanthẽ nahĩ raqhilẽ
Suamitua dauni apulẽ
Patala nahĩ caissa 33

Zeyacha purussarthu thoru
Zo soddy muqhincha vaisuanaru
Tennẽ cã ballacancha caiuaru
Quela nahĩ 34

Anny to yecalachy ala zari
Tari Zaqhariyẽ lihile pary
Tẽ caissẽ sacha hoe auadharĩ
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CHRISTA CATHECHA DUSSARA BHAGU ZIYE BHAGUĨ CHRISTA SUAMIYACHĨ ASCHARYẼ VA XASTRA CATHANA ALẼ AHE

CAISSẼ SAÕ IOAÕ BAUTISTANA DEUACHE ANUGNENA VANIUASSINCHA BAHIRI SARUNU XASTRA SANGUITALẼ VA ZANALOCASSI BAUTIZAR QUELE

AUASUARU 18.

YETUQUEYA auasuarĩ
Ioaõ Bautistu lanu veri
Caya maruni vanantarĩ
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Qhiuda truxa varzunu
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CAISSA JESU CHRISTU APULE MATECHY ANUGNEA GHEUNI SAÕ IOAÕ BAUTISTA PASSĨ GUELA VA TEYACHE HATĨ BAUTIZARA ZAHALA

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CHRISTU TARACU SAUNSSARĨ ALA MHANNONI CAISSẼ SAÕ IOAÕ BAUTISTANA SANGUITALẼ ANNY HACHI HA MHANNONI ZANALOCASSI DAUILA TE VELLĨ CAHĨ YECA SIXE VARGA JESUCHIYE PATTHY MAGUẼ NIGATE ZAHALE

AUASUARU 21.

DĨ Galileya dessantu
Xastra sangatã Jesu Christu
Sixe zahala caritu
Mellaunu changa changa 1

Yetuqueya auasuarĩ
Iudeya vilathe bhituri
Ioaõ Bautistachy thori
Zahaly quirti 2

Tãua Iudeuĩ Ierusalea houni
Ioaonthẽ cauannu mhannoni
Patthauile pussauea lagoni
Saçerdoti anny Leuita 3

To assatã vaniuassĩ
Xastra sangatã locassi
Cauannu mhannauni teyassi
Pussauea patthauile 4

Yera zauni Ioaonthẽ bhettaty
Teya passĩ prusttnu carity
Zi zi zeyassi Christu mhannaty
Ta tunchi qui cauannu 5

Tãua Ioaona didhalẽ pratiuăchana
Mhanne to mĩ Christu nhaue zanna
Maga Ioaona apulẽ vartamana
Teyã sangõ adharilẽ 6

Mhanne zo sadu deila vanantarĩ
Isayẽ lihila puranna bhituri
Tochi mĩ nirdharĩ
Zanna tumĩ 7

Sidha cara suamiyachy vatta
Teyache marga cara nitta
Aissy zo vanĩ cary bobatta
Teyacha sabdu mĩ 8

Zo yentaye maze maguta
To maze adĩ honta
Maza hounu saruatha
Srasttu bally 9

Teacheã padaraqheanche banduque
Sapatta ghaloni bhumique
Soddaueya velle yeque
Naphaue mĩ 10

To tumã mazi ahe
Drusttantu vartataye
Panna tumĩ teyachy sohe
Nollaqhaty 11

Mĩ nichalla pannĩ gheunu
Tumã dentõ bautismu pauanu
To Spirita Santa varaunu
Tumã bautismu deila 12

Teyã diuassĩ zethẽ Ioaõ Bautistu
Locassi bautizara caritu
Tetha hindde suamy Jesu Christu
Nollaqhateyache pary 13

Tãua Ioaõ sangue sacallaicanssi
Mhanne zo cã bhauacarmathẽ nassy
Zo deha arpila Paramesuarassi
Papiyã carannẽ 14

Tachi ha deqha Deuapurussu
Zennẽ hoe patacã nassu
Pheddauea saunssara dossu
Hachi ha ala 15

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Suamiyachea xastra vari
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Tẽ sacallaica locu aicunu
Pahante zahale Jesussi 17

Teya loca mazi doga zanna honte
Ioaonche sixe dogai te
Pedrucha bandu Andre nãua teyathẽ
Yeru teyacha sangaty 18

Te dogai sixe te auasuarĩ
Jesu Suamiya magarĩ
Nigate zahale cauanne pary
Tẽ auadhara srute 19

Teassi pussaty zi zi suamy
Cotthã assati tumĩ
Cauanne tthaĩ cauanne gramĩ
Asramu tumancha 20

Jesu bole chala pahaueyathẽ
Yera nigale teya sangatẽ
Zauni rahile teya asrameathẽ
Teya diuassa 21

Tetha teyã dogã sixĩ
Queuadda anandu dharoni manassĩ
Cramaunu to dinu nissy
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Anny gharĩ zo honta bandu apula
Teya Simaõ Pedrussi sangõ guela
Sigrauegue̱ 23

Ttheua mellala apanneassi
Teachy ananda varta sangaueassi
Apulea banduthẽ guiuassy
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Maha harussẽ bandussi sangata
Mhanne tũ cã azoni niuanta
Azi queuaddẽ daiua samaratha
Zoddalẹ̃ maza 25

Aicaĩ bandu mazy matu
Zeya purannĩ mhannaty suamy Christu
Zo prophetĩ varnila granthantu
To prataqhe bhettala 26

Aissy aiconi utami gostti
Prema namaye Pedruchã pottĩ
Mhanne quedhauã teachy charanna bhetty
Hoila maza 27

Quedhauã muqhacamalla pahina
Quedhauã charannĩ matha ttheuina
Quedhauã charannanthẽ chumbana
Carina mĩ 28

Maga to Andre passĩ cae bole
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Teachy charanna bhetty quize
Vayã ussiru nalauize
Dada mazeya 30

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Teyassi Jesu passĩ nela
Yentã Jesuna deqhila
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Simaõ tũ Ionacha cumaru
Atã tuza nãua ttheuitõ Pedru
Pedru mhannipe patharu
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Maga nigala tethoni
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Galileya dessa ttanconi
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Tethẽ Philipu mhannipe bhettala
To Andrechea nagara antula
Teyassi Jesu suamiyẽ bolauila
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Anandẽ Jesu maguẽ chalata
Maga anniyeca manĩ atthauita
Mhanne sixu anninu yecu 35

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Teyachy maintrica honty Philipassi
Mhannoni teya Nathaniyelassi
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Philipu zahala nigatu
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Anny Moise bhactẽ 38

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Amã bhettala samora
Deqhila ddollã 39

Nazare gramachẽ nãua aiconi
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Philipa tũ qhainchi Nazare mhannoni
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To upazaila Belea gramĩ
Aissy saqhi vachily amĩ
Pauitra purannĩ 41

Panna Nazare passaunu
Cae barauẽ yeũ saque nipazunu
Aissẽ Nathanielu bolunu
Pusse Philipathẽ 42

Philipu mhanne chala pahũ tetha
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Yentã teyạthẽ deqhata
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Aicunu Jesuna didhalẽ
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Philipẽ tuza bolauila
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Cadalliye tallĩ hontossi taĩ pahila
Tuza miyã 46

Aissy aicunu matu
Nathaniyelu zahala vismitu
Mhanne tũ syryguru Deuasutu
Israelicha raza 47

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Ternẽ caroni tuuã mazassi
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Phuddã deqhala annica
Tumã sangatõ sate yeca
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Papiya nauadde punne vruti
Taissẽ anachariyanche maty
Nauadde Jesu 56

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Srute ho tumĩ sauadhana
Aica paily ascharye rachana
Jesu suamiyachy 57

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Praghatta caraueyachy uri
Dharily ziuĩ 58

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Ziuĩ dhara Deuanandanu
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Aica srute 59

CAISSẼ CHRISTA SUAMIYANA UDACACHA SARA CARUNU PAILẼ ASCHARYẼ QUELẼ

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JESU suamiyachẽ ascharye pailẽ
Aicaueya sruteanchẽ mana utthilẽ
Mhannaty cauanna tẽ ascharye quelẽ
Sanguizo amã 1

Tãua Padri mhanne sruteyanthẽ
Adĩ Ioaona saqhi deuni locathẽ
Jesu Christu ta cauannu aissa teyanthẽ
Dauila honta 2

Atã tochi queualla Deuasutu
Ioaonchẽ vachana sacha caritu
Apanna cauannu aissa praghattauitu
Ascharyẽ caroni 3

Galile dessathẽ
Qhanã gramu honta tethẽ
Vihauo manddala vaduuoharanthẽ
Tiye sthanĩ 4

Teya vharaddiya ghari
Jesu sahita mata Mary
Anny sixe bhacta te auasuarĩ
Hancaroni nele 5

Thoru to sadaiuu nouara
Aissĩ houallĩ zeachea ghara
Jesu Mariyessi hancara
Quela zennẽ 6

Zetha ahe Jesu Christu
Tetha cauannu napahe muhurtu
Nabharity senssa assaty samarathu
Vignanassu Jesu 7

Anny teachy mata sobhaguinni
Zethẽ ahe suaminni
Tetha bharauansseachy santtauanny
Vasse bahuti 8

Atã aica apurua catha
Houalle bhozana caritã
Madhupana teyã dentã
Napure zahalẽ 9

Madhu nahĩ deqhoni pancaty
Yecade houalle ninda carity
Mhannoni laza aly chitĩ
Nouareathẽ 10

Tẽ deqhoni suaminny
Cacullatiche zanany
Daya atthaualy manĩ
Tea nouareachy 11

Tãua bole Jesu passĩ
Mhanne mazẽ vachana pariyessĩ
Madhu nahĩ piuanassi
Houalleyanthẽ 12

Tẽ yecachi vachana
Putrassi bolilẽ suaminnina
Bahuteca bolannẽ ana
Nalague Paramesuarathẽ 13

Amã zetulẽ houẽ
Tẽ to zanne aghauẽ
Anny smarileya paue
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Maga zannoni putrachẽ mana
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Zẽ to carila niropanna
Tẽ tumĩ carauẽ 15

Deqha tumĩ srute zana
Caissy budhi didhaly suaminnina
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Hy budhi barauy yucta
Zari amĩ pallũ samasta
Tari cahĩ nhauata
Unnẽ amã 17

Tãua Jesu seuacanthẽ niropitu
Pannĩ bhara re ranzannantu
Saha ranzanna thora manttapantu
Honte tethẽ 18

Maga seuaquĩ pannĩ annilẽ
Ranzanna canttha veri bharile
Jesuna daua re mhannitalẽ
Caddoni yezamana 19

Yerĩ tẽ caddoni veguessĩ
Dauilẽ yezamanassi
Yeru chaconiyã manassĩ
Visneuo pauala 20

Qhaincha madhu nennoni
Nouareathẽ bolauni
Cae bole nitezuni
Sabhe mazi 21

Ha ga connui manuxu bhalata
Adĩ baraua madhu denta
Baraua saraleya maguta
Dento annicu 22

Tẽ tuuã uparatthẽ carunu
Changu mãdhu lapaunu
Ttheuilassi tuuã azonu
Aissẽ bole 23

Ya pary hẽ ascharye pailẽ
Jesu suamiyẽ quelẽ
Apulẽ samartha dauilẽ
Zanã mazi 24

Tãua sixeuarguẽ tẽ deqhoni
Manicha dubhauo varzuni
Sate manila antacarannĩ
Jesu taracu 25

Madhurechẽ ascharye aicunu
Utthila yecu Christaõ zanu
Carita zahala prusttnu
Padry passĩ 26

ne hẽ ascharye suamiyachẽ pailẽ
nu amã suqha zahalẽ
nnẽ locaprassidha nauala quelẽ
Mhannoniyã 27

Panna pariyessa mazy vinanti
Amanche locu madhupana nacarity
Mhannoniyã hea aschariyacha dharity
Vittallu yecade vellã 28

Tãua Padri mhanne yã dessincheã narã
Apauitra disse madhu madhura
Mhannaunu sangatõ auadhara
Srute zana 29

He auaghiye qhity
Veuegallĩ dipẽ hati
Qhandda dessa apramita
Nana parinche 30

Teã teã dipauattiyanssi
Apuleã gunnã sariqhẽ teyanssi
Deuẽ bhaqhiu didhala manuxanssi
Houa taissa 31

Yequichi dipauaty
Naprassãue vastu samasty
Dipõ dipĩ nipazaty
Veuegalliya 32

Hindustana mazi nariyely
Mirĩ pana phopally
Ambe pannassa quellĩ
Upazaty 33

Maluca dipa hounu
Annity caraphula bharunu
Sailanna zũueya passaunu
Yentaye tiqhy 34

Phringueanchĩ dipẽ bahutĩ
Draqhe phallẽ vossanddity
Anniyequy vastu prassãuaty
Nana parinchea 35

He Hindustaniche zana
Carũ nassacaty madhupana
Teyanssi nahĩ deqhunu
Draqhe phallẽ 36

Anny suryu chale mastaca varuta
Tennẽ usttna dhagui umattata
Mhannoni garza nahĩ saruatha
Madhupanachy 37

Phringuiyanche dessĩ
Sudha pannĩ sadã naghenty truxessi
Tethẽ suryu acassĩ
Dura ahe 38

Saitia padde mhannoni
Draqhe rassa missallity pannĩ
Prassana carity prannĩ
Yecauattunu 39

Anniyecã dessĩ bhede saitia
Tennẽ pannĩ atte tetha
Ati nibara honta
Gunddea samane 40

Teyã dessantu saitia callĩ
Pannĩ hannity cuddallĩ
Ghonniyantu bharoni teyã vellĩ
Gardhauã vari vahity 41

Tethẽ thuquy ghalitã bhumiquessi
Attunu zaye tatcallessi
Nibari cazu sariqhy
Zhillimilly cary 42

Anny bahu vellã manuxe tethẽ
Vatta chucunu paddaty paruatanthẽ
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Saitiẽ caroni 44

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Anny nahĩ prabandu tethenssi
Draqhe rassacha 45

Mhannoni draqheachã gauĩ zetha
Usttna bahuteca nahĩ tetha
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Anny saitea passoni draqhe nahĩ
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Carity piuana 47

Zetha draqhe nahĩ usttna bahuta
Anny nizhrodaca vahanta
Tethẽ madhupana vrahita
Sudha pannĩ seuity 48

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Zaissẽ houẽ zeancheã dessantu
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Suamiyẽ didhalẽ zanã
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Athaua zĩ manuxẽ Deuaputrẽ
Apuleni ractẽ quelĩ pauitrẽ
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Namhanna saruatha 51

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To apauitru nhaue serirĩ
Zeya lague madhu ghumary
Tochi apauitru 52

Zo deuacharathẽ bhazata
Anny nollaqhe Deua sateuanta
Tochi mhannaua saruatha
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Papa vanchoni pranniya
Yery cauannyi vastu zahaleya
Apauitru nacarity bhalateya
Manuxathẽ 54

Panna zo madhu Hindustana prati
Calpauruqheacha rassu caddity
Agny varaunu caddauity
Tatauniyã 55

Apulea laba caddity ducanã
Denty adhama zaticheã zanã
To madhu cauanna
Mhannela baraua 56

Aissy madhura ghenty murqha
Pannĩ nacaritã misradica
Lullatu paddaty alpa suqha
Satti ghumariyẽ 57

Caneã putranthẽ casttauity
Gruhasramu vibhaddity
Sarua sampada harapity
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Aparatry righaty gharĩ
Qhaueya namelle te auasuarĩ
Mhannoni striyethẽ mary
Nardaiuu purussu 59

Tẽ deqhoni lencurũ balla
Carity bobatta culhalla
Dhãuoni yenty sacalla
Sezy vassi 60

Madhura piuana cariteyã
Anny labiyã ducaniyã
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Ya madhupiuana passoni
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Uraly tihy sandduni
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Nahĩ panniyacha quela
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Barauea panniyassi druti naye
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Unhu moho upaze Paramesuaracha
Taissa tũ dheanĩ manĩ amanchea
Vassaĩ Deua 77

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Jesu suamiyẽ quelẽ
Yã phuddã zẽ vartalẽ
Tẽ sangaina sruteyanthẽ 78

CAISSẼ CHRISTA SUAMIYANA AUAGHE VEUHARY TEMPLA PASSONI BAHIRI DAUADDILE TEA SUAMIYÃ VA NICODEMACHA ANUUADU HERODY RAYANA SAÕ IOAÕ BAUTISTASSI BANDODDY GHATALA

AUASUARU 23.

TÃUA yecu Christaõ utthila
Padri gurussi namascaru quela
Maga vicharita zahala
Teya passĩ 1

Mhanne xastra sangatã teyã diuassi
Gruhasramu honta cae suamiyassi
Maga Padri mhanne pariyessĩ
Niza ghara nhauatẽ teya 2

Gagharicheã paqheyatĩ
Apapule ghonttera hati
Anny zambucanthẽ assati
Qhaddapichĩ viuarẽ 3

Panna teya manuxecumara
Votthangaueya apulẽ sira
Ye saunssarĩ thara
Nahĩ teya 4

Aissa to suamy aparamparu
Suarga prathuuicha rachannaru
Zo vaincuntthapaty Paramesuaru
Teassi nauadde saunssarica 5

Zo amã carannẽ saunssarassi
Ala deha vechaueya cruçĩ
To cruçuchi auadde teyassi
Anny castta apada 6

Panna niza ghara zari nahĩ teya
Tari mate anny sixã rahaueya
Tthauo ttheuila asse teyã
Asramea laguy 7

Qhanã mhannipe Galilechẽ nagara
Tethẽ Christẽ apurua quelẽ thora
Deqhoni sixe mellale aphara
Teya sauẽ 8

Tãua bolauni sixã samastã
Anny apuly crupalla mata
Anny maussybandu sangata
Nele Christẽ 9

Capharnaũ Galile dessathẽ
Genezare sarũuara tirathẽ
Jesu sixã sahita guela tethẽ
Caraueya vassu 10

Tẽ nagara Genezare sendhuchã tirĩ
Zabulõ Nephtali dessã samorĩ
Teyã dessinche gaddassandhy bhituri
Hontẽ .tetha 11

Teya nagarantu Jesu suamy
Rahila honta gruhasramĩ
Tẽ srastta nagara te dessabhumy
Galilechiye 12

Tetha honte udandda loca
Anny yerã nagaranche anniyeca
Udemy veuhary sacallaica
Carity yerazari 13

Baraũẽ tẽ nagara sazirẽ
Anniyequẽ cheari pancha nagarẽ
Hontĩ bhõuatĩ Genezare
Sendhuchã tirĩ 14

Godda teya sarũuarachẽ zalla
Utama teyachẽ machhecullá
Teya mazi Iordaonchẽ nirmalla
Missalle pannĩ 15

Sobhauantẽ teya sarũuara
Nagarache callassa burinza ddhauallara
Vanẽ vruqhe paruata guirĩuara
Durĩ houni sobhaty 16

Sarũuarĩ pariuannẽ yenty zanty
Siddẽ suetauarnẽ mirauaty
Zalla tirĩ dhiuara marity
Machhecullẽ 17

Aissea utama nagarache sthanĩ
Jesu suamy rahuni
Xastra sanguitalẽ praghatta caroni
Sacallai zananthẽ 18

Magã Isayẽ prophetẽ
Zẽ purannĩ bolilẽ hontẽ
Teya bolacha ala sate
Prateuo atã 19

Zabulõ mhannipe dessu honta
Anny Nephtali mhannipe tetha
Iordaõ nadhy paruta
Samudrache panthĩ 20

Gentiyanchea Galileya bhituri
Ze locu honte papa andharĩ
Tehĩ canti deqhily thori
Apulã ddollã 21

Anny zo zanu zetula
Mrutechhaye honta baissala
Teanthẽ deqha phancala
Uzuuaddu thoru 22

Teya Capharnaũ nagarantu
Thodde dina Jesu zahala rahantu
Maga Pasca alẽ deqhoni nigatu
Ierusalea paruannissi 23

Ierusalea nagarĩ patala
Tãua templa antu nigala
Templa angannĩ deqhata zahala
Udemiyanthẽ 24

Graica loca sauẽ
Vrussabha anny mendduruuẽ
Anny viquity paruue
Vannapanna caroni 25

Anniyeca ze tethẽ hati
Te nannauattiyã passĩ zanti
Nannẽ vattau carity
Modduniyã 26

Aissa manddila veuharu
Tẽ deqhoni Deuacumaru
Chabucu vinnila thoru
Doriyecha 27

Maga to gheuniyã carĩ
Monazatinthẽ ghaly bahiri
Anny dauaddile veuhari
Templa passaunu 28

Nannẽ bhumy vari ttanquilẽ
Barã vattã quelẽ
Maga paruuecaranssi bolilẽ
Madhurã vachanĩ 29

Cadda tumanche veuhara
Hẽ mazea piteyachẽ ghara
Yetha nacara veapara
Tumanchea udemache 30

Jesuchy muqhacanti
Sobhe zaissa gabhasti
Deqhoni sãuaraueya sacti
Nahĩ cauanna 31

Zaissea munguiya apulã rohinnĩ
Assatã cannu mellauni
Zari challauy yecada pranny
Tari palloni zanty 32

Taissy teã udemiyanchy santa
Moddoni guely auachita
Pallatã vissarale samasta
Apuly vatta 33

Aissa Christacha naualauo
Deqhoni sixã chaddala bhauo
Zahala sabdancha atthau
Dauida prophetacheyã 34

Mhanne zo raza prophetu
Deuamandhiracha moho samarathu
Tennẽ grassila mhannatu
Prannu maza 35

Panna yecu viuecu srute anna manĩ
Suamiyẽ he caranniye varauni
Deqhi didhaly dauni
Loca mazi 36

Queuaddiye bhiddẽ anny manatuẽ
Deuamandhira raqhauẽ
Aissy deqhi suamiyẽ Deuẽ
Didhaly deqha 37

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Zẽ houẽ zanalocathẽ
Tẽ viquiteyã udemiyanthẽ
Zari ghatale dauadduni 38

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Athaua pramannacarã manuxanssi
Zari deqhata tari teyanssi
Cae carita nennõ 39

Mhannoni tumĩ Christadassa
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Barauẽ annize manassa
Sangaina zẽ 40

Pauitra suamiyachã mandhirĩ
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Teyassi conny pracarĩ
Varize tuuã 41

Zari chucaila maintru zanu
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Dassuruuacha gazambu varize
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Cauannẽ ballẽ aissea caranniya
Carito sangaĩ 44

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Tari cahĩ qhunna dauĩ amanssi
Tãua Jesu mhanne teyanssi
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Agami bolanny Jesuchy
Nacalle teyã 49

Zi cuddi Iudeuĩ cruçĩ marily
Ti tĩ diuassĩ suamiyẽ ziuanti quely
Tea bolachy yadi zahaly
Jesucheã sixanthẽ 50

Mhannoni xastra sumurtithẽ
Anny suamiyacheã utaranthẽ
Sixe apuleya manathẽ
Manite zahale 51

Phuddã Ierusalea nagarassi
Tiye Pascache paruannissi
Jesuna xastra sanguitalẽ locassi
Anny ascharyẽ quelĩ 52

Ti deqhunu nauala quirti
Tethila zanu quety
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To xastrayuctu honta thoru
Nicodemu nauẽ 54

To yeque ratry Jesussi bhettala
Anny cae bolata zahala
Suamy tũ suargouni guru ala
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Aissẽ alẽ mazeya chita
Mhannaunu guru samaratha
Paramesuaracha panthu atã
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Tãua Jesu Christu mhanne barauẽ
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Zo cauannu udaquẽ caroni
Anny Spirita Santa varauni
Naua zalmu naghe to suargarazesthanĩ
Narigue hoila 59

Zaissẽ Moisena aranneathẽ
Uchalila azagarathẽ
Taissa manuxecumarathẽ
Uchality 60

Teya satemanity ze cauanna
Te chucauity maranna
Zanty aqhandda zinnẽ
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Deuo crupallu prassanna zahala
Saunssaracha moho quela
Tennẽ yecuchi putru apula
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Teya passounu saunssaru
Ttancaueya paila paru
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Ze teyathẽ manity satia
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Anny ze cauanna namanity sate
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Zetha Ioaõ cary bautizara
Tiye sthanĩ guela 67

Apuleã sixã varauni tethẽ
Jesu bautizara cary zananthẽ
Aissa Christacha bautismu saunssarathẽ
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Atã assõ hẽ sacallaica
Phuddã nisttura carma vartalẽ yeca
Tẽ sangaina aica
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Tadĩ Herodi raza nistturu
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Zo Iudeuancha nrupãuaru
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To apulea piteyache pary
Maha nistturu anachary
Hirauni nely antaury
Apulea banduchy 71

Ti nindi caranny aissy
Nauadde zahaly locassi
Panna budhi sangue rayassi
Aissa nahĩ cauannu 72

Tãua Ioaõ prophetu bhala
Herody passĩ nigala
Teya prati bolila
Amruta vachanĩ 73

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Tẽ annize mana 74

Tuza bandu zintu assatã
Annũ naye teyachy canta
Aissẽ Ioaõ zahala bolata
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Paranary abilloqhileya
Tẽ yogue nhaue cauanna pranniya
Atã hi nindi caranny raya
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Raza zari sanddy sumurti
Tari prazassi qhainchy niti
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Anny paranarichy goddy
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Zo cã apuleã vairiyanthẽ
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Panna zo apannapẽ zinnauitu
To sacallã houni balliuantu
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Teya viracha 82

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Vogulachi rahila 83

Suassa ussuassa ghaly bahiri
Maga utthoni guela mandhirĩ
Chitrasalliye voharĩ
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Maga zi vàrta vartaly
Ti tiye narina aiquily
Maha coparuddhi zahaly
Ioaõ Bautistathẽ 86

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Taissy dhuducary ti papinni
Zauni lagaly charannĩ
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Maza annily pratipallu caraueya
Qui annily prannĩ gheaueya
Hẽ dõ madhila yeca raya
Sanguizo ziuichẽ 89

Marõ annily zari suttauy
Tari tuuanchi maza marauy
Panna vairiyanthẽ nedauy
Qhandduqui caraueya 90

Zari pratipallu carissy nrupãuara
Tari upeqhũ naco datara
Dussareachy prati razedhara
Tuze varuty nacari 91

Maza hirauni annily razemandhirĩ
Tari lottũ naco duqha sagharĩ
Atã upeqhissy tari
Vechina prannu 92

Tuze vinna caissẽ ziuitua atã
Ziuacha ziuanu tunchi samaratha
Viyogagny mazi lottunu queuta
Dauaddissy mathẽ 93

Mĩ anussaralĩ charannĩ tuzã
Tunchi prannanathu maza
Tari houni satearthy raza
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Raza mhannipe niropaueya
Apula santossu caraueya
Prapti suamitua ahe zeya
To raza mhannaua 95

Nisttura Ioaonthẽ sangauẽ
Tuuã apulẽ crute cama carauẽ
Ghaddamoddipanna nacarauẽ
Rayachẽ cahĩ 96

Locu amanchy ninda carity
Aissẽ Ioaõ sangue nrupaty
Panna teya Ioaõ vanchoni nacarity
Ninda cauanna 97

Amã ubhayentã ga bhupalla
To voqhattẽ chinty sadã calla
Aissea durzanassi zãuallã
Ttheuila caisseya 98

Zo tuza pratapu nindy
Cã teyachẽ sira nachhedi
Zintu assatã to durbudhy
Tuzẽ raze sthira nhaue 99

Anny mazẽ muqhacamalla
Sadã hoila callẽ
Mana duschita conny velle
Nhaue sthira 100

Aissẽ aicunu rayẽ
Buzauily tiye striye
Suagata sabdĩ sambhoqhuni tiye
De nabhicaru 101

Ioaõ Bautistu thoru bhactu deqhunu
Herodi dento teya sanmanu
Anny teyacha budhimantru gheunu
Bahuteca cary 102

Panna te striyechẽ mana
Sadã nisttura catthinna
Ioaonssi caraueya bandana
Rayassi anussare 103

Seqhĩ rayẽ striyechea bola
Anny Pharizeuancha mantru ghetala
Ioaõ Bautistu ghatala
Bandy mazi 104

Panna te striyechẽ chita
Purna nhaue manoratha
Teyassi ghatu chintita
Cauanne budhy 105

Panna Herodi bhiyala
Prophetathẽ sambhallu quela
Teyassi namary zahala
Loca bhennẽ 106

To suamiyacha prophetu
Mhannauni locu teya manitu
Deqhoni nacaraue ghatu
Cauannacheni 107

Aissa rayẽ Ioaõ dharila
Bandy mazi ghatala
Phuddila vrutauantu vartala
To sangaina sruteyanthẽ 108

CAISSY CHRISTA SUAMIYANA SAMARITANY STRIYESSI BARAUEA MARGA ANNILY ANNY SRASTTA MANUXACHEA CUMARASSI AROGUE DIDHALẼ VA ANNIYEQUẼ UDANDDẼ ASCHARYẼ QUELĨ

AUASUARU 24.

HERODICHEA caragruhantu
Bandy ghatala Ioaõ Bautistu
Aissa aiquila vrutauantu
Jesu suamiyẽ 1

Anny Pharizeua apanneyathẽ
Carity dusttapanna nite
Deqhoni guela Galile dessathẽ
Iudeya dessu sanddoni 2

Tãua yecu Christaõ mhanne
Galile zaueya cae caranna
Iudeya dessĩ caraueya rahannẽ
To bhiyala cae 3

Maga Padri dento pratiuachana
Suamy amanche pary nabhiye zanna
Ziuitua mrutiu teya adina
Asse mhannoni 4

Panna apula sanqhetu azoni
Patala nahĩ deqhoni
Guela Galile dessa ttanconi
Sixanssi vissau deaueya 5

Anny vruthea guela nahĩ Galilessi
Guela yeca ascharye caraueyassi
Anny pataquiyã manuxanssi
Baraue marguĩ laueya 6

Atã sruteyã sauadhana
Tetha apurua carila cauanna
Tẽ tumã sangaina
Chita deauẽ 7

To Galile dessa guela
Tãua zantã Samariye dessĩ nigala
Tethẽ yeca nagara zãuallĩ patala
Samariya nauẽ 8

Teya nagara bahiri aica
Honty yequi bhumica
Iaco bhactẽ didhaly Iose lenca
Apu'e maranna callĩ 9

Teya Iaco patriarcachy
Barauea nirmalla panniyachy
Yequi bãui zallazharichy
Honty tethẽ 10

Tiye sthanĩ suamy Christu
Patala sixã sahitu
Sramala cramauitã panthu
Maga tethẽ baissala 11

Te vellã dinancaru acassĩ
Chaddala dona praharessi
Ulhalla yentati dahĩ dissĩ
Dhagu umattala 12

Jesu anny sixã dhapa aly
Qhiuda truxa prauartaly
Sueda cannica umattaly
Romarandrĩ 13

Mhannoni suamiyẽ vaincuntthanathẽ
Zeuanna annaueya sacallanthẽ
Patthauile sixanthẽ
Hatta mazi 14

Apanna yecalachi rahila
Thoru qhassauissy zahala
Vruqhea chhaye baissala
Bãuy zãuallã 15

Gheuni vastracha anchollu
Suedu pussy vello vellã
Lalatta ttencuni caracamalla
Rahila tethẽ 16

Aissa amancheã dossã passauni
Suamy marguĩ sramala qharassuni
Qhiude truxe caroni
Patala castta 17

Teache dhapẽ sramĩ
Sacallai niualeũ amĩ
Tuze qhiude truxe caroni suamy
Amã zahaly trupti 18

Yetuqueya auasuara
Bãuy passĩ assatã yecassara
Cae vartalẽ tẽ auadhara
Srute zana 19

Samariya purachy Samaritani
Teya nagara passouni
Mathã mathanny gheuni
Panniya guely 20

Ti Jesussi deqhoni namascaru cary
Maga doriye bandoni gaghari
Pannĩ caddilẽ zhaddacarĩ
Tiye bãuichẽ 21

Tãua Jesu mhanne tiye nary passĩ
Maza pannĩ dẽĩ gue truxessi
Yeri tẽ aiconi manassĩ
Vismita zahaly 22

Mhanne ha motta zi abhiprauo
Tũ tari honssy Iudeuo
Caissẽ pannĩ magassy piũ
Maza Samaritanithẽ 23

Jesu mhanne pannĩ mague tuza prati
To cauannu aissẽ zari zannaty
Tari yecade samaĩ magaty
Tũ teya passĩ 24

Anny to tuthẽ gue nary
Dento ziuituapanniyachy zhary
Zennẽ truxacanti serirĩ
Nhauassila punnaty 25

Tãua yeri bole teya utara
Tẽ pannĩ maza deauẽ ga datara
Zennẽ truxa mazea serira
Nalague hoila 26

Tãua Jesu mhanne Samaritani
Tuuã yechi paĩ gharĩ zauni
Zhaddacarĩ yauẽ sauẽ gheuni
Bhrataru tuza 27

Yeri bole laualahĩ
Suamiya maza bhrataru nahĩ
Jesu mhanne sachachi pahĩ
Bolilẽ tuuã 28

Pancha purussa tuza honte
Atã zo tuza sauẽ varte
To tuza bhrataru cante
Nhaue zannaĩ 29

Tea vari bole ti velhalla
Suamy pahantã tuzy calla
Tũ prophetu aissa ddollã
Deqhatĩ mĩ 30

Mhannauni aicaĩ mazy vinanti
Zo Christu saunssarataracu mhannaty
To yeila mhannoni ye qhity
Aissẽ zannõ amĩ 31

To yentachi saunssarathẽ
Amã sacallai zananthẽ
Sarua sicaunu amanthẽ
Annila utama pantha 32

Maga Jesu bole tiyessi
Zo bolataye tuza passĩ
Tochi mĩ taracu aissẽ manassĩ
Zannapã sate 33

Tãua yecu bramhannu prusttnu cary
Mhanne Jesu suamiyẽ he nary
Apanna taracu mhannoni sacharĩ
Sanguitalẽ suttauẽ 34

Panna pussitã Iudeua teya passĩ
Suttauẽ sanguitalẽ nahĩ teyanssi
Ha cauannu abhiprauo zi amanssi
Sanguizo atã 35

Padri mhanne Iudeua loquĩ teya
Pussilẽ nahĩ satemanaueya
Panna ninda garannẽ caraueya
Pussilẽ capattĩ 36

Te striyena bhauẽ vicharilẽ
Mhannoni tiyessi bhauẽ sanguitalẽ
Iudeuanssi nahĩ zannauilẽ
Te mauacara deqhoni 37

Yetuquea ze sixe hatta guele
Te bhozana samagry gheuni ale
Suamiya passĩ patale
Teyã vellã 38

Tãua techi auasuarĩ
Samaritani cae cary
Sanddoni panniyachy gaghary
Nagara nigaly 39

Anandẽ vesttily teyã vellĩ
Prema namaye hrudaye camallĩ
Varzoni ghataly sacalli
Saunssara maya 40

Zhaddazhaddã nagara mazi zauni
Mhanne sacallai zana aica chita deuni
Patala asse yecu pauitru pranny
Teyache bhette niguize 41

Sarua crupechy zhari mazassi
Mellaly deqha bãuy passĩ
Pahepã meã maguilã diuassĩ
Zẽ acarma quelẽ 42

Tẽ auaghẽ maza sangoni
Barauea pantha annily sicauni
Mhannoni ussiru nalauitã zauni
Bhetta teya 43

Tea sadaiuachẽ vadana ze pahanty
Teyanchea suqha nahĩ miti
Anny teyache sabda ze aicaty
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AUASUARU 26.

ATÃ aica srute sacalla
Zẽ sangaina apurua nauala
Caissa pauanu anny sendhuzalla
Sthirauilẽ suamiyẽ 1

Maga cauanneque auasuarĩ
Locassi patthauni gharĩ
Jesu baissala taruua vari
Sixe adĩ caroni 2

Niropu didhala carnadhara
Tarũ cadda re pailea tira
Anniyequẽ taruuẽ saghara
Hontĩ teya sauẽ 3

Aissa cramauitã sagharu
Astu zahala dinancaru
Maga pouddala Saluadoru
Apulã tthaĩ 4

Yetuquea acassa callẽ zahalẽ
Abhrapattallĩ veddilẽ
Cheary megha varussale
Samudra antu 5

Uchamballalẽ sendhuzalla
Laharẽ utthilĩ qhallaballã
Paruatã sariqhĩ pallã
Vaddoni yenty 6

Tãua pariuannĩ ze baissale honte
Acantu vartala teyanthẽ
Bobattu zahale carite
Maha thoru 7

Choũ caddã bhare pauanu
Tennẽ zhaddazhaddã vazaty carna
Zannõ naye vachana
Yecamecanchẽ 8

Sagharĩ andharu dattala
Gaghanĩ garzharu utthila
Vizu zhempaũ lagala
Acassamanddallĩ 9

Yentaye vauttally veapunu
Siddẽ phattalĩ cauallunu
Pallã uddaty chumbunu
Tarangannathẽ 10

Qhinna tarũ pallã varutẽ chadde
Qhinna pallã mazi padde
Pahantã nadisse phudde
Uddady mazi 11

Laharẽ vole moddale
Pariuanna bannĩ paddalẽ
Pannĩ bhituri bharalẽ
Siqharẽ zaissĩ 12

Sixe dhiuara anny bhaddecary
Teyã bheuo utthila ziuharĩ
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Jesu nizala carunu ussassa
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Cã re bhintati satuahinna
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Anny vautarassi nitezunu
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Bhanddanna hontaye nagarĩ
Tethẽ hinna locu zuzhary
Yenty sacalla 21

Ghenty gunddeyã patharã
Yeca marity mussallapharã
Zẽ zẽ mellalẽ tenchi cara
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Tari apeapa viscatty
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Maha thora 31

Jesu Gerassa gramĩ patala
Tethẽ yecu manuxu deqhila
Teyassi bhutẽ vesttila
Bahuta dina 32

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Dandduniyã 33

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Tethẽ zahala baissata
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AUASUARU 27.

PADRI mhanne srute sauadhana
Ta Jesu suamy anadina
Adicã ascharyanchẽ aqheana
Carita hoe 1

Apanna sateuantu Deuo tribhuuanĩ
Anny saunssaratáracu mhannoni
Praghatta caraueya lagoni
Prateuo dauy 2

Magã phuddã aissea caranniya
Cadĩ cauannẽ nahĩ queliya
Taissea caranniya caruniyã
Dauy visuataracu 3

Atã tumĩ ya auasuarĩ
Catha pariyessala paricari
Yequi racta roguinni nari
Barauy hoila 4

Niuartaly canea hoila ziuanta
Dogã andacã drustty yenta
Yecu deuacharẽ vesttila to suttata
Baraua houni 5

Anniyeca piddeuanta baraue honty
Aissẽ Padri bole sruteyã prati
Maga tichi catha vitpati
Sangõ adharily 6

Phuddã tetha yecu srasttu naru
Teachẽ nãua Iairu
Tennẽ deqhoni Saluadoru
Charannĩ matha ttheuila 7

Prarthana caroni mhanne teya
Maza yequichi canea honty suamiya
Ti bara varussanchy vagauniyã
Quely upãuari 8

Atã tiyessi pidda upazaly thori
Ziu yento antu bahiri
Dayalla tũ maza crupa cari
Tetha veri yeuni 9

Anny tiye vari ttheuni hatu
Pidda vigna niuari mhannatu
Yetuquẽ aicuni Jesu Christu
Teya sauẽ nigala 10

Sauẽ nigale teyache sixe
Anny udandda manuxe
Nigate zahale sarisse
Jesu maguẽ 11

Aissy cramauitã vatta
Locu mellale ghannadatta
Chalatã adallata
Suamiyathẽ 12

Tãua teyã mazi yequi stry honty
Tiyessi racta vahe dinaprati
Bara varussẽ sahileti
Maha castta 13

Nana pary vaidica quely
Sarua sampada harapaly
Panna pidda adiqui chaddaly
Dinẽ dinu 14

Tiyena aicuni Jesuchy quirti
Satebhauo dharila chitĩ
Zari vastracha anchollu dharina hatĩ
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Gundde veri marity
Guru sixe copaty
Maze vari 17

Yetuqnẽ vicharuni ziuharĩ
Halluchi nigue loca bhituri
Laponi zaye Jesu sary
Nollaqhaty houni 18

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Ti sacallaiqui caranny
Jesu zannoni apulã manĩ
Bhouatẽ locassi pahuni
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Teyã pusse Deuacumaru
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Yera mhannaty suamy guru
Nahĩ lauila cauannẽ 22

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Suamy locachy datty bahuti
Ghussanny houniyã lottity
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Tennẽ tuza ziu raqhila
Atã suasta chitĩ chala
Tuzẽ vannaua peqhalẽ 31

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Barauy zahaly serirĩ
Sacti caya adile pary
Bharaly anguĩ 32

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CAISSA AMANCHEA SUAMIYA TARACANA YECACHIYE ANGUICHA MARU DAUADDILA YEQUY STRIYENA LOCACHIYE QHETTY BHITURI JESU CHRISTA VA TEACHE SADAIUINNY MATECHÊ STAUANA QUELÊ SUAMY JESU ZANÃ PRATI XASTRA SANGATÃ NANA UPAMA DENTO NAZARECHE ASTTA PRAZENA AMANCHEA SUAMIYA JESU CHRISTASSI THORU PACHHEMANU QUELA TATHA TEA CHRISTA SUAMIYANA APULE APOSTOLA XASTRA SANGUNSSI DESSANTARĨ PATTHAUILE

AUASUARU 30.

DOSSINNICHE dossa bhagassuni
Teya atmeyacha labhu zodduni
Pharizeuachea ghara passoni
Nigala Jesu suamy 1

Phuddã yeque diuassĩ Deuacumaru
Annyeque gharĩ nigala Saluadoru
Tetha rahanta honta apharu
Locu teya 2

Tãua yecu honta deuacharẽ vesttila
Andacu badhiru muca quela
Teya manuxathẽ annila
Jesu phuddã 3

Maga teya manuxantunu
Suamiyẽ maru ghatala dauaddunu
Srauanna nayena ziuha deunu
Baraua quela 4

Yenrẽ caritã aisseya pary
Yeca pranniyachã serirĩ
Quelĩ deqha ascharyẽ cheari
Maha thorẽ 5

Anguichẽ dauaddilẽ bhuta darunna
Andacassi didhale nayena
Muqueya vacha badhirassi carna
Didhale suamiyẽ 6

Aissẽ apurua zahalẽ tethẽ
Deqhoni loquĩ tuquilẽ mathẽ
Thoru visneuo manathẽ
Pauate zahale 7

Maga Jesu xastra sangatã
Loca mazi honty yequi canta
Ti teyassi bole auachita
Gambhera sabdẽ 8

Mhanne tuza aissa vahilassi
Sadaiui te matechy cussi
Anny duda didhalẽ tuzassi
Te sthana sadaiua 9

Aissẽ aiconi stauana
Jesu bole pratiuachana
Mhanne sadaiua pã ze Deuachẽ vachana
Aiconi pallity 10

Aissẽ bolila Christu suamy
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Christu suamy prassãualy Mary
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Panna tea houni ti sadaiui thori
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Tari tẽ sobhague sacallanssi
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Aiconi baraue sambhallize
Yetuquẽ queleya pauize
Parama daiua 14

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Jesu nigoni gruha bahiri
Zauni baissala tirĩ
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Naue vari 16

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Ubhe rahile sacallai zanu
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Maga Jesu cae bolata
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Bolilẽ tennẽ 18

Yecu crussicu biza perite vellĩ
Thoddẽ paddalẽ marga zãuallĩ
Tẽ biza ragaddalẽ payã tallĩ
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Yeca sille vari paddalẽ
Teya ancura umattale
Panna panniyẽ vinna mulla sucalẽ
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Yeca paddalẽ canttacã bhituri
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Anniyeca paddalẽ baraue dharanny
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Zaissa yecada apulea setantu
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SAÕ IOAÕ BAUTISTACHA SIRACHHEDU

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Agneanache drustty te bhacta
Mrutiu patale aissẽ dissata
Antu disse mana vrahita
Panna te suastĩ hati 2

Atã srute pariyessa sauadhana
Aica Ioaonchẽ maranna
Caissa mrutiu patala sangaina
Bautistu utamu 3

Herody rayẽ apulã zalmadiuassĩ
Paruanni quely anandessĩ
Maintriyã manddallicã dallapatinssi
Quela paunnaru 4

Raullarĩ guddiya ubhauity
Hattã bidĩ torannẽ bandity
Manttapa vistarẽ ghality
Razangannĩ 5

Bhozanachy aitica sacallã
Niropileya randhana sallã
Nana pacuuanẽ teyã vellã
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Maga hancaruni panthicara
Bhozana baissala nrupãuaru
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Ttheuile sacallaicanthẽ 7

Seuaca bhozana salle yenty
Cara choqhallauea pannĩ denty
Yeca undde bhannea vari ttheuity
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Denty bonẽ vogarunu
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PANCHÃ UNDDEANCHẼ ASCHARYẼ
CAISSA SAÕ PEDRU SAMUDRA VARI CHARANNA CHALY CHALILA ANNIYECÃ ASCHARYANCHA VRUTAUANTU

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VANĨ patala Saluadoru
Varta aiconi locu apharu
Patthy maguẽ vegauantaru
Nigate zahale 1

To caritaye veadichẽ nirassanna
Aissẽ aiconi vartamana
Bahutã nagaranche zana
Ttanconi ale 2

Tãua Jesu deqhoni teyã
Zaissea zangalliya vinna menddiya
Taisse hinddaty deqhoni suamiya
Upazaly carunna 3

Teyã bahu adharu carita
Anecã pary xastra cathita
Vaincunttha razeacha sicauita
Panthu teyã 4

Tẽ deqhoni teyã zananthẽ
Alẽ premachẽ bharatẽ
Zahale xastra srauanna carite
Deuni chita 5

Zaissẽ yequy vellã amrutapana
Queleya smare punapuna
Taissẽ te chintity amrutauachana
Suamiyachẽ 6

Yetuquea zahaly sanza vella
Rauy zantasse sendhu zalla
Jesussi vinauity teyã vellã
Apostola bara 7

Mhannaty zahalẽ astamana
Locassi deauy anugnea
Samagry carauea zeuanna
Zaũ deaue grama antu 8

Nahĩ tari calloqhe ratrissi
Maraty bhuque upauassĩ
Cae mellaila teyanssi
Ya arannea mazi 9

Jesu pusse sixã prati
Quety ronttaque tumanthẽ hati
Zi zi auaghe pancha mhannaty
Anny machhiya doni 10

Tãua Jesu sixanthẽ mhannata
Yethẽ asse trunna bahuta
Maidhana mazi laualauita
Teachy baissica dize teyã 11

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Maga varu caru uchaloni
Muqhĩ asrauachana deuni
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Yera anandamaye aroguity
Mittiya deuni 14

Aroguity lana thora
Bhozana carity nary nara
Seuitã seuitã dhalẽ udhara
Sacallaicanchẽ 15

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Anny zeuile honte zeuannara
Vegallea nary anny lana cumara
Gannita ale sahasra
Pancha veri 17

Maga yecu vipru cae bolata
Mhanne sate hẽ ascharye adbhuta
Maha abhinaua dissata
Aiquileya 18

Zo aissẽ ascharyẽ carũ zanne
To yecade vellã anathã carannẽ
Deaueya udharapossanna
Vellu lauila cae 19

Maga Padri mhanne auadharize
Suamiyẽ niropilẽ tẽ parissize
Mhanne adĩ suargaraze guiuassize
Anny nitidharmu teyacha 20

Hẽ prathama pallauẽ
Maga zẽ cahĩ tumanthẽ houẽ
Tẽ tumanssi labaila aghauẽ
Sandheuo nadhara 21

Aissẽ bolilẽ sixadicã
Atã mĩ sangatõ tẽ aica
Ya houni ascharyã adicã
Pratidinĩ suamy cary 22

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Chalauita pratipallita
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Tẽ tumĩ aiquilẽ 1

Atã tachi suamy atmeya
Barauẽ pinddapossanna caraueya
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CAISSE SUAMIYANA ANNIYECA BASTARI SIXEUARGA QUELE MARTHACHIYE VINANTIYESSI ZAPA DIDHALY SIXANSSI PADRENOSSACHẼ ORAÇAÕ SICAUILẼ PONGATTY STRIYESSI NITTA QUELY VA ZALLADHARACHEA MANUXASSI ANAMANA QUELA PRAZE ZANANSSI MAHA UTAMA UPAXAMA VA BARAUY BUDHI DIDHALY APANNA CHRISTU TARACU MHANNAUNU UGADDAPẼ SANGUITALẼ DONI UPAMA THORA HARICACHEA DIDHALEA

AUASUARU 36.

MAGA suamiyẽ cauanneque auasuarĩ
Anniyeca sixe quele bastari
Apanna nigatã gramã nagarĩ
Phuddã patthauy doga doga 1

Cauanniye ritu xastra sangauẽ
Tẽ teyanssi sanguitalẽ aghauẽ
Anny piddauantanssi carauea barauẽ
Didhaly prapti 2

Maga te sixe teyã diuassĩ
Hinddoni gramã nagaranssi
Maha anandẽ suamiya passĩ
Paratoni ale 3

Mhannaty zi zi suamiya guru
Amĩ queleya tuza nama uchharu
Pallapalla caddity bhutẽ maru
Manuxanthẽ sandduni 4

Teyanssi mhanne Deuacumaru
Vizulate sariqha deuacharu
Suargouni paddala Luçiferu
To deqhila miyã 5

Aissy maruuanchy gostti cary suamiya
Te apuleni garuẽ caroniyã
Tallĩ paddale suarguĩ houniyã
Mhannoni sangata zahala 6

Teyanchy siqha aicuniyã
Sixeuarguĩ garua nadharaueya
Anny linnatuapannẽ chalaueya
Saunssara antu 7

Maga mhanne aica mazy gostti
Maru deuachara tumã palla denty
Ya carannẽ tumĩ chitĩ
Nadhara suqha 8

Panna vaincuntthiche sthanĩ
Tumanchĩ nauẽ lihilĩ deqhuni
Ya carannẽ tumĩ manĩ
Mana suqha . 9

Phuddã te auasuarĩ
Martha anny Madanela Mary
Sãuadaliya apannea bhituri
Tẽ sangaina tumã 10

Martha suamiyassi zeuanna deuni
Teya boņẽ vogarũ caissẽ caruni
Aissẽ mhannoni apulã manĩ
Chintita honty 11

Madanela suamy charannĩ rahunu
Amrutauachanẽ sruta hounu
Apula atma possũ caissa carunu
Aissenchi chintita honty 12

Ya carannẽ doguĩ bhituri
Sãuadu manddala cauanne pary
Ti catha vartaly sauistarĩ
Sangaina sruteyã 13

Teyã diuassĩ Jesu suamy
Prauessala honta yeque gramĩ
Tetha Martha honty gruhasramĩ
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Sixã sahauartamana hancarila
Apulã mandhirĩ quela
Paunnaru teya 15

Martha pahe gharinchy rattaualli
Cary bhozanachy vallaualli
Madanela bahinni zãuallĩ
Nhauaty tedhauã 16

Baissaly honty suamiya charannĩ
Teachẽ xastra aique srauannĩ
Amrutauachanĩ labduni
Niualy ziuĩ 17

Tãua Martha assatã gharacharĩ
Caritã zeuannachy samagry
Sinnu pataly serirĩ
Yerazarẽ 18

Maga apuliye bahinny Madanele
Tiye passĩ sahe maguitalẽ
Halluchi zauni zannauilẽ
Lagoni carnĩ 19

Aissy tiyechy bolanny
Aiconi Madanela bahinni
Voguly rahily sthanĩ
Utthily nahĩ 20

Labdaly Jesuchea xastracathana
Yecalaqhia lauilẽ dheana
Tethoni zaueya naye mana
Anniyeque caddã 21

Zaissa manuxa nidrabhangu zahala
To suastu houni nizela
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Muddapannẽ muctipanthu nadhary
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Yecade Pharizeua ninda carity
Ha Jesu papiyanche pancaty
Caissea cary bhozana 102

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Mhanne tumã mazi yecachã gharĩ
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Thoru anandu cary chita
Menddy qhandĩ vahuni nenta
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VECHICA PUTRACHY CATHA

AUÁSUARU 37.

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Ti sangaina tumã 1

Cauanneque auasuarī
Doga putra honte yecachã gharī
Dhacula putru mhanne auadharī
Mazeya bapa 2

Pariyessaī mazy vinanti
Maza phaue zi ddaiza sampati
Ti vanttoni mazã hatī
Dizo datara 3

Tẽ vachana piteyassi manalẽ
Maga sampadechẽ gannita quelẽ
Samabhaguī didhalẽ
Vanttoni dogã 4

Maga ta dhacula nandanu
Apabhagu hatauattunu
Guela paradessī dessu sanddunu
Bapa vegalla 5

Tethẽ camabudhy vartala
Vexa sanguẽ rattala
Saruassua haripuni seqhī zahala
Anathu to 6

Ganttthy draue ahe tãua veri
Locu teya manu cary
Maga tẽ haripaleya bahiri
Ghatala deqha 7

Assa to vartala yecassara
Maga duruiqha paddalẽ dessantara
Udhara nabhare teya cumara
Paddale castta 8

Tãua tea dessa bhituri
Yeca manuxachã gharī
Seuauruty cary
Udharapossenna 9

Tennẽ apulī suqharẽ raqhaueya
Vanī patthauila teya
Hindde catthy gheuniyã
Suqharã patthy 10

Unhẽ carapalẽ vadana
Zahalẽ ractamaunxe zirna
Asti anny charma vegallẽ ana
Nuralẽ anga vari 11

Ddolle nigale phonddī
Sarallu sabdu naye tonddī
Paye suzale chalatã voddy
Bharabharã bhumy 12

Pairala chindriyancha bhara
Yento ana vinna tharathara
Saita bhedoni serira
Caddacadda yentasse 13

Phantapattī saite callī
Varena utthe romauallī
Thararoni carī pottally
Apulea bahea 14

Prannu rahila cantthī
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Piteyache bhette lagoni
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Maza pahantã cae carila
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Sanddauala to ala hata
Mhannoniyã 28

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Tari tumã sangatõ pariyessĩ
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Anny yera sacallaica bhacta
Teya atmeyassi nela tetha
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Anny voqhatte sabda bolile
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Anny zaryi te apulã chitĩ
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CAISSA CHRISTA AMANCHEA SUAMIYANA CHOŨ DIUASSANCHEA MELEYA LAZRUSSI PUNNATY ZIUANTU QUELA PHARIZEUA ANNY SAÇERDOTY TEYASSI MARAUEYA ALLANCHU CARITATI ANNIYEQUE VELLĨ SUAMIYẼ APANNA MARANNARU MHANNAUNU SIXÃ PRATI ADĨ SANGUITALẼ

AUASUARU 39.

YECA baráueya durballea Lazruchy
Tumĩ catha parissily teyachy
Atã barauea gresta Lazruchy
Aica catha 1

Suamiyẽ zĩ ascharyẽ quelĩ saunssarĩ
Teyã ascharyã bhituri
Atã sangaina auadharĩ
Ascharye utama 2

Bethany mhannipe gramu yecu
Tethẽ manuxu honta diqhiu yecu
Nandunnuque sampanicu
Lazru nauẽ 3

Teachy bahinni Madanela Mary
Martha bahinni dussary
Teya Lazruchã serirĩ
Upazaly pidda 4

Jesu suamy tea auasuara
Honta Iordaõ pailea tira
Teyassi sangõ patthauila mhanniyara
Lazrucheã bahinny 5

Mhanne suamy vinanti pariyessĩ
Zeacha aty sneho tuzã manassĩ
Teya amanchea bandussi
Maha pidda prauartaly 6

Ya vanchoni anniyeca cahĩ
Sangannẽ patthauilẽ nahĩ
Anny prannamu caraueya yeĩ
Aissẽ bolilẽ nhauatẽ 7

Cã apulea maintra sauẽ
Apule castta zannauaue
Yera palhalla nassangaue
Paripanchica 8

Lazruchy varta aiconi Deuasutu
Mhanniyareathẽ cae mhannatu
Lazrussi houaueya mrutiu
Hi pidda nahĩ upazaly 9

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Zoddaueya quirti phancunu
Teya zahaly asse pidda 10

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Mhannoniyã 12

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Tetha veri 13

Maga Jesu suamy tethẽ nigala
Tãua Lazru adinchi niuartala
Cheari diuassa honta niqhepila
Gumata antu 14

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Antara yeca yozanachẽ teyanssi
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Ale honte 16

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Jesu pataleyachy sthiti
Mariyessi sruta nhauaty
Mhannoni baissaly honty
Niuanta gharĩ 18

Martha Jesussi bhettoni
Asrupata sanddy lochanĩ
Bhumĩ lottanganna ghaloni
Charanna dhary guruche 19

Suassu ghaloni mhanne suamiyathẽ
Tũ zari suamy honta yethẽ
Tari mazea banduthẽ
Chucauita callu 20

Para mĩ ziuĩ zannẽ zi niquẽ
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To tuza deila tetuquẽ
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Niualy sarua serirĩ
Antacarannĩ 25

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Jesu honta ziye caddã
Pataly teya phuddã
Bhettaueya 27

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Carity auacalla thori
Nana parinchy 68

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Maguta utthila zintu hounu
Apannapenchi 69

Yetuquẽ suamy teyã vellã
Sixã passĩ bolila
Panna utarancha nahĩ gamala
Arthu teyanthẽ 70

Tãua yecu Christaõ pussata zahala
Mhanne suamiyẽ bahutequĩ vellã
Apula mrutiu sixã zãuallã
Sanguitala honta 71

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Cauannu sandheuo paddala teyã
Ha vissessu sangoniyã
Annize mana 72

Padri mhanne apula mrutiu sixanthẽ
Zari suamy nazannauita teyanthẽ
Tari dubhedu paddata manathẽ
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Anny ballẽ teyassi marila
Nahĩ santossẽ mrutiu patala
Aissẽ bhalata bhassita assela
Mhannoni sanguitalẽ adĩ 74

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Teassi ayuxe tehĩ bahu ichhilẽ
Mhannoni maranna aicatã tẽ vattalẽ
Aprasta teyã 75

To Deuo aissẽ sate zannoni
Deuassi qhaincha mrutiu mhannoni
Aisse apostola apulã manĩ
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Cahĩ yequi sahea hoila mhannitalẽ
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AUASUARU 40.

MAGA Ioaõ Diogu anny
Sauẽ aly teyanchy zanany
Matha ttheuni suamiya charannĩ
Cahĩ mague varudana 1

Tiyethẽ pusse Deuanandanu
Tuza cae houẽ mhannaunu
Yeri mhanne suamy crupa carunu
Auadharize 2

He dogai maze cumara
Azi veri tuza samora
Seua carity nirantara
Suamiya tuzy 3

Tari tuzea razea bhituri
Yecassi daqhinna carĩ
Yerassi vama bhaguĩ tuze sary
Baissica niropize 4

Raze carila mhannoni suamy Christu
Aissy sixeuarguĩ aiquily matu
Panna tẽ saunssara raze aissẽ manantu
Bhassalẽ teyã 5

Cauanne parichẽ raze tẽ nennoni
Aissy prarthana quely agneanapannĩ
Anny tẽ raze pauize caissẽ caruni
Tẽ nhauatẽ tthauẽ 6

Tea carannẽ suamiyẽ Deuasutẽ
Cauanne pary teyã bhactanthẽ
Pratiutara didhalẽ hontẽ
Tẽ sangaina aica 7

Jesu mhanne teyã prati
Tumĩ dogai bandu zẽ magaty
Tẽ abheantara tumĩ nennaty
Cauanne parichẽ 8

Yeca maza sanga vachana
Zẽ mĩ carũ pahe piuana
Tẽ tumĩ zari prassana
Carixala tari sanga 9

Yera mhannaty zy tathastu
Tea vari bole Deuasutu
Zẽ piuana mĩ seuina nibhrantu
Tẽ seuala tumĩ 10

Panna mazã daqhinna vama hastĩ
Tumĩ baissaueya ichhity
Zeyanssi mazeni bapẽ quely aity
Techi baissaty tethẽ 11

Aissẽ suamiyẽ didhalẽ pratiuachana
Mhannipe Deuẽ Bapẽ suargabhuuana
Ze baissicara ttheuile bhactazanã
Sidha caroni 12

Te nedy maintrique varauni
Panna tantanchy punneuruti pahuni
Tantanchea punnephalla sariqhe deuni
Baissauy tethẽ 13

Mhannoni te baissicara baraue
Cauanniye pary zoddaue
Tẽ vartamana sixã sauẽ
Sangata zahala suamy 14

Te bara bhacta neuni yecantĩ
Mhanne saunssarĩ ahe zeyã prapti
Te chalauity raze sthiti
Yery praze vari 15

Anny varistta hati ze cauanna
Te carity suamituapanna
Para aissẽ nhaue zanna
Tumã tthaĩ 16

Zo tumã mazi hoila mahantu
To houa tumancha seuabhrutiu
Anny zo tumã mazi srasttu
To dassu hoe yerancha 17

Pahepã tumĩ maza vicharu
Tumĩ mazi manuxecumaru
Raze suamitua yethẽ carũ
Ala nahĩ 18

Ala seuacapannĩ vartaueya
Anny visuazanã taraueya
Apula prannu vechaueya
Zanã carannẽ 19

Yetuquẽ Jesu suamy bolila
Sixanssi sangata zahala
Maga margu cramauni patala
Ierico zãuallĩ 20

Tãua suamy Jesu teyã vellã
Pauatã Ierico zãuallã
Marguĩ baissoni yecu andalla
Bhiqhea mague 21

Tennẽ payancha sarabaru aiquila
Aiconi matha uchalila
Maga pussata zahala
Paila yenty re cauanna 22

Yera teya sangaty vrutantu
Mhannaty Jesu suamy yentu
Tãua to carunna bhaqhitu
Thorẽ sabdẽ 23

Mhanne Jesu tũ Dauidanandana
Aicapã crupalla amrutauadana
Xeranna alõ hoĩ ga prassana
Dauidacumara 24

Tãua phuddã ze patale honte
Te copale teyathẽ
Mhannaty vogula rahĩ tethẽ
Zalpũ naco 25

Panna to teyancha paddu nacaritã
Culhallu adica zahala carita
Mhanne suamy Dauidasuta
Trahĩ trahĩ bapa 26

Purna bhauo honta teachã manĩ
Tea bhauarthacheni ballẽ caroni
Loquicacha paddu antacarannĩ
Nacary honta 27

Aissa drudda bhauo sabdẽ yequẽ
Jesu suamiyassi muqhẽ
Tethẽ sthiraũ saque
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Jesu suamy rahila sthiru
Mhanne anna re maza samoru
Annileya pusse Saluadoru 29
Teya passĩ

Mhanne cae magassy re varudana
Yeru mhanne deaue nirmalla nayena
Tuza pahaueya suamy lochana
Ugaddi maze 30

Tãua Jesu suamy bolata
Atã purauina tuzẽ arata
Ddolle ugaddi re mhannata
Tuza bhauo tuza phallala 31

Yetuquẽ bolate velle
Ugaddale teyache ddolle
Maga lottangannĩ lulle
Charannã sarissa 32

Caroni visuacarteachẽ stauana
Denta zahala argue dana
Maga nigata zahala apanna
Jesu maguẽ 33

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Tethẽ sacallai praza zana
Carite zahale bhazana
Paramesuarachẽ 34

Aissa Ierico nagara paradessĩ
Jesu hinddatã tethenssi
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CAISSY IERUSALENCHE DHADDICHY VEUASTA ZI SUAMIYẼ ADĨ SANGUITALY TO PHUDDARU CAISSA SATE ZAHALA TEACHA DRUSTTANTU

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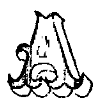
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CAISSY IOSE VA NICODEMANA CHRISTA SUAMIYACHY CUDDI CRUÇA VELI DHARANNY VARI UTARUNU TIYESSI NIQHEPILY

AUASUARU 50.

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CAISSE JESU CHRISTACHEA SEPULCRA SOBHAUANTE PILATANA RAQHENNAITA TTHEŨ SANGUITALẼ CHRISTU SALUADORU LIMBAUIUARĨ PRAUESSALA

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JESU CHRISTACHIYE CATHECHA CHOUTHA BHAGU ZIE BHAGUĨ TEACHEA PUNARZIUITUACHY ANNY VAINCUNTTHA PRAUESSACHY CATHA ALY AHE

CAISSA CHRISTU AMANCHA TARACU MOQHIABHARITU AMARU HOUNU TISSARE DIUASSĨ ZIUANTU ZAHALA ANNY SACALLÃ ADĨ APULIYE CRUPALLE MATESSI DRUSTTY PADDALA

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Tẽ vangelista sangaty anny credantu
Tenchi amĩ ucharitõ 1

Yẽ caissẽ zahalẽ mhannoni
Bhacta sangatati dheana caroni
Taissẽ sangaina chita deuni
Aica tumĩ 2

Adĩ suamy nabhettatã cauannassi
Caissa drustty paddala suaminnissi
Tẽ techi pary tumanssi
Sangaina sruteyã 3

Yetuquea seniuarache ratrissi
Chaitra bahulla biyechã diuassĩ
Chandru patala acassĩ
Madheana callĩ 4

Tãua bole suamy limbasthanĩ
Zo cauannu ahe suqha bhogoni
Tennẽ sãuagaddeanthẽ vissambuni
Naye rahũ 5

Mazy cuddi houni ghaily
Aghauy ractabharita zahaly
Ti sepulcrantu asse pouddaly
Iose Nicodemacheni dharmẽ 6

Atã samayo zãuallĩ patala
Pataca maru meã tari zitala
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Moqhiabhariti amari carina
Anny magutena utthina
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Tiyessi ananda suqha deũ atã
Pheddina viyoga soqhu 9

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Deina anandu utamu
Teyanssi paddala bhramu
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Yetuleya Jesu sauẽ utauilla
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Maga Jesu suamy zaiteuantu
Nigala sepulcra antu
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Aho cuddy salaqhenny
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Callẽ cupa datte antralla
Teantu phancaliya bhanu quilla
Tẽ cupa zhallaconi teyã vellã
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Taissy ti cuddi bhagueuanti
Mrutea passoni vically honty
Ti zahaly diptiuanti
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Suddhalli cuddi pairitu
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Zaissa Sampsaõ Israelicha caiuary
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Zinnauni mrutiu anny deuacharu
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Atã ziuantu zahalõ auadharĩ
Moqhiabharitu vazraseriri
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Alõ deqha 61

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Tichi atã caissy zahaly
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Hi mazi cuddi amari
Zi ddollã deqhassy cruuallissy carĩ
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Anny mruteadiqui honty
Tiyessi atã cheari gunna hati
Pahĩ caisse 64

Surya houni pariyessĩ
Saptagunna teza anguessi
Dussara gunnu serira mazassi
Auinassa hẽ 65

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Nã udacacheni bhizauize
Nã vayucheni sossize
Aissy hi cuddi utami 66

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Duqhi napaue serira
Tana bhuca sramu nidra
Nalague saruatha 67

Tissara gunnu cuddi ambhari
Ti prathuuy lagoni suargu veri
Uddy ghentã qhinna bhituri
Vallagoni zaila 68

Anga patalla ha chouta gunnu
Gundde vonnaty anny passanna
Bhedoni zaila he cheari gunna
Zahale anguessi 69

Panna manuxanthẽ drustta houaueya
Anny teanchy sangaty caraueya
Vello vellĩ anguichy tezacaya
Achheaditõ 70

Maza nhauatã bhuca tana
Caritõ manuxã sauẽ bhozana
Cahĩ laza nhauatã panguranna
Caritõ vastranchẽ 71

Aissẽ maziye cuddichẽ cathana
Atã anniyeca tuza sangaina
Tẽ aicaĩ sauadhana
Bolaina zẽ 72

Zaissy cuddi mazy deqhassy
Taissy tũ mruteantuni utthissy
Punnaty ziuanti zahaleya tuzassi
Taissenchi hoila 73

Anny hẽ nhaue tuzachi prati
Sacallã baraueyanchea cuddy zea hati
Tiya taisseachi honty
Antascalĩ 74

Ti qhunna dauaueya drusttantu
Sacallã adĩ zahala ziuantu
Yetuquẽ Jesu yecantĩ bolatu
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Aissa suamy ziuantu zahala
Sacallã adĩ matessi bhettala
Phuddila vrutantu Padrina niropila
To pariyessa srute 76

CAISSEA BHACTINNY STRIYA PHANTAPATTĨ SEPULCRU PAHUNI GUELEYA NANTARĨ TETHẼ TEYANSSI DEUADUTA DRUSTTY PADDALE MAGA SUAMY JESU CHRISTU MADANELESSI VA YERÃ STRIYANSSI BHETTALA

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YETULEYA prabhathẽ aditeuarĩ
Utthoniyã Madanela Mary
Ioaõ anny Diogachy mata yeri
Mary nauẽ 1

Tissary Salome mhannoni
Ti Simaõ Iudachy zanany
Anny mahanty striya melloni
Samagamĩ 2

Suaminniche matthiyessĩ yenty
Hallu duara vari pharu marity
Zi zi suaminny mhannaty
Vinanti amanchy 3

Amĩ ritu sariqhẽ quelẽ
Suganda taila hontẽ ttheuilẽ
Tẽ mardhana caraueya annilẽ
Guruche cuddissi 4

Atã teachea pauitra anga
Mardhana caraueya changa
Zaueya aleũ vegã
Tumã sauẽ 5

Suaminni mhanne teyã anganã
Miyã zauẽ nalague teya bhuuana
Tumĩ chala gue tumanchea mana
Vassõ Paramesuaru 6

Aissẽ aiconi tiya striya
Visneuo thoru pataliya
Maga taila gheunĩ nigaliya
Sepulcrachã panthĩ 7

Vatte mhannaty yecamequinthẽ
Ague sepulcrachea duarathẽ
Zaddi silla dattily tethẽ
Ti caddila cauannu 8

Yetulã auasuarĩ
Dharanny campu zahala bharĩ
Bana tarũuara Caluáry ddongari
Thararalĩ 9

Gaghana manddallĩ houni
Yecu deuadutu yeuni
Sepulcrachy silla caddoni
Vari baissala apanna 10

Teya dutachẽ muqhacamalla
Laue vizulatechẽ zhallalla
Anny teyachẽ vastra uzalla
Suetauarna 11

Tãua raqhanne tthaca paddale
Bhumy sarisse thararale
Ulanthoni paddate zahale
Bhennẽ caroni 12

Yetuquea tea velhalla
Pataliya sepulcra zãuallã
Tetha deqhatea zahalea ddollã
Nauala thora 13

Raqhanne paddale pretanche pary
Deqhoni zanty sepulcra sary
Caddily deqhily pathari
Duara vaily 14

Tãua Madanela dhascaly
Saqhyanthẽ dhacu paddaly
Sacallaiquĩ murchhea aly
Daddaly anga sacti 15

Mariyechã hatichẽ bhanddẽ paddalẽ
Sepulcra sobhauantẽ pahilẽ
Duqhanche ulhalla zahale
Hinddaty dahĩ dissã 16

Dainẽ sabdẽ allauity
Jesussi cotthã nela mhannaty
Zhaddã zhompaddanthẽ pussaty
Asrupatĩ nadeqhaty cahĩ 17

Mocallã quenssĩ pocarity dhaya
Tuzy cuddi cotthã ahe suamiya
Cuddã bhituri guiuassaueya
Andharu righõ nedhy 18

Maga aruddhoni rahũuaru
Purna disse houni dinancaru
Guphe duara bhitura
Tezẽ pracassala 19

Tãua sepulcra zãuallĩ zaunu
Deqhaty yeca tarunna tezauarnu
Sueta vastrẽ anguĩ pairunu
Daqhinna caddã baissala 20

Tãua tea bhiyalea manantu
Aissẽ zannoni deuadutu
Nabhi nabhi ho striya mhannatu
Bhranti nadhara tumĩ 21

Zo Jesu zaddala honta cruça vari
To yetha nahĩ sodity tari
Ziuantu zahala sanguitale pary
Guela utthoni 22

Arutiya ya gue sacallaiquy tumĩ
Zetha ttheuila honta suamy
Barauẽ pahepã tiye asramĩ
Sansseuo phinttaila 23

Atã yethoni paratoniyã zauẽ
Teacheã sixã anny Pedrussi sangauẽ
Jesu punnaty utthila mhannauẽ
Zintu houni 24

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Galile dessa pauaila
Tethẽ tumã bhettaila
Tennẽ sanguitale pary 25

Aissẽ aiconi striya cae carity
Zethẽ suamiyachy cuddi honty
Teya cuddantu rigoni pahanty
Tari cuddi nahĩ 26

Tãua tiya dhascaliya ziuharĩ
Maga doga deuaduta te auasuarĩ
Deqhile drustty samorĩ
Zhallalla vastra paironi 27

Bhodduueanssi deqhoni bhactinny striya
Qhalutea mana queliya
Tattasta houni rahiliya
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Aho zo ziuantu ahe saunssarĩ
Teyassi tumĩ meleyã bhituri
Sodity caissa 29

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Sampũ tennẽ assatã Galilethẽ
Zẽ sanguitalẽ hontẽ tumanthẽ
Teacha atthau cara 30

To mhanne manuxecumaru casttauata
Papiyanchã hastĩ paddata
Cruçĩ maroni ziuantu honta
Tissarã diuassĩ 31

Aissea bhodduueanchea bola
Teyã bhactinnĩ prateuo ala
Maguila atthau zahala
Jesucheã sabdancha 32

Tãua sepulcru sanddoni
Bahiri nigaliya palloni
Thori bhranti dharoni
Mana mazi 33

Sauenchi anandẽ utauilla
Vatta cramauity vallauallã
Marguĩ zantã cauanna zãuallã
Nabolaty cahĩ 34

Yetuquea raqh*a*nne honte bhr*a*mit*a*
Te utthile sau*a*chit*a*
Teyã mazi yec*a* nig*a*ty dhãu*a*t*a*
Saçerdotĩ phuddã 35

Anny zetuquẽ v*a*rt*a*lẽ
Tẽ teyanthẽ sanguit*a*lẽ
Yer*a* aiconi s*a*nc*a*le
Visneuo c*a*rity 36

M*a*g*a* yec*a*mecanthẽ mh*a*nn*a*ty
Hẽ v*a*rt*a*lẽ z*a*ri locu aic*a*ty
T*a*ri am*a*nchy ninda c*a*rity
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Marity gundde veri
Mh*a*nnoni m*a*ndd*a*llic*a* m*a*ntry
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S*a*c*a*ll*a*iquĩ all*a*nchu c*a*runu
Teã raqh*a*nneanthẽ prarthunu
L*a*nch*a* vit*a* deunu
Cae bol*a*ty 39

Atã tumĩ yec*a* c*a*rauẽ
Locassi *a*issẽ sangauẽ
Amĩ raqh*a*t*a* ass*a*tã agh*a*ue
Nidrest*a* zahaleũ 40

T*ãua* teyache sixe ale
Nennõ *a*ndharĩ pr*a*uess*a*le
Cuddi choroni gheuni guele
Sanga tumĩ 41

Z*a*ri srut*a* hoil*a* Pilatassi
T*a*ri amĩ prarth*a*na c*a*rũ teyassi
Teya passoni tumĩ man*a*ssĩ
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Tẽ aiconi raqh*a*nne
Hat*a*u*a*ssity l*a*nchu nannẽ
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M*a*g*a* sixe honte zethẽ
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Tethẽ n*a*deqhõ guru mogalla
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Anguĩ subhr*a* v*a*str*a* p*a*ironi
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Striyanchea bola nig*a*te zahale
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Te nig*a*tati deqhoniyã
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Teyã maguẽ nigaliya
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Pedru Ioaõ s*a*hit*a* dhãuin*a*la
P*a*nn*a* Ioaõ sigr*a*uegã chalila
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Zauni duarĩ vodd*a*u*a*t*a*
T*ãua* pandd*a*rẽ saulẽ deqh*a*t*a*
P*a*nn*a* cudda bhituri n*a*righ*a*t*a*
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T*ãua* ttheuila deqh*a*tu
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Anny mathanchẽ lug*a*ddẽ
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Pahe s*a*c*a*ll*a*i dhanddolluni
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Aissẽ khilẽ asse xastra sumurtĩ
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Cae vartalẽ mhannoni apulea mana
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Aissy assatã duqhinni
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Ti sangaina aica 61

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Nennõ maza deqhila dossu
Atã cauanne tthaĩ prauessũ
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To antaraleya guelẽ mazẽ zinnẽ
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To mrutiu deqhoni cruça vari
Mĩ paddalĩ duqha sagharĩ
Panna deqhila dẹqhoni ddollebhari
Nãueca niualĩ mĩ 64

Atã ziuantu athaua mrutiu
Ddollã nadeqhõ suamy Christu
Mhannoni saruã parĩ manantu
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Anga mardhina mhanne teyachẽ
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Are mallea pauitra pariyessĩ
Guruchy cuddi cotthã ttheuilissi
To cotthã asse tẽ mazassi
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Are vruqhia tarũuara
Anny tumĩ vana ddongara
Cã paddasabda mazeyã utarã
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Cotthã guela maza suamy nigoni
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Tẽ zannata tari sanguni
Maza annize mana 69

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Amolica ttheuanny ttheuilissi
Ti cotthã ahe tẽ mazassi
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Yeuaddẽ thora bhanddara caissẽ
Tuuã sanddilẽ cauannẽ missẽ
Zari nassanddità uralẽ asse
Tari daui maza 71

Yetuquẽ boloni Madanela Mary
Rudhata nigaly sepulcra bhituri
Tethẽ zauni choũ merĩ
Dhanddollita 72

Tãua deuaduta maha tezauarna
Doguẽ quelẽ sueta vastra paridhana
Jesu niqhepile caddã diptimana
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Yecu charannã caddã rahila
Yecu mastaca caddã baissala
Aissa naualauo deqhila
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Deuaduta mhannaty baicossi
Tũ cã gue rudhana carissy
Yeri denty zahaly teyanssi
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Cauannẽ sepulcra passoni
Mazea suamiyathẽ nela caddoni
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Teya carannẽ caritĩ rudhana
To yecuchi buzauy mazẽ mana
Cattacatta cae carũ cauanna vana
Ttancõ atã 77

Guela maze ziuicha prema guru
Teya vinna mĩ cae carũ
Zari sanddunu zaũ sepulcru
Tari auaghadda hẽ 78

Anny yethenchi rahina zari
Tehī auaghadda disse bharī
Panna barauẽ disse dõ bhituri
Rahileya yethẽ 79

Anny zari niuartalī he qhity
Tari suamiyachea sepulcra prati
Maza yethenchi niqhepity
Maintra maze 80

Aissẽ rudhana caritã Mary
Nãueca pahilẽ magarī
Tãua Jesu deqhila samorī
Panna vollaqhila nahī 81

To mhanne baico cã gue rudhassy
Yeri deqhoni anumany manassī
Banacaru mhannoni teyassi
Cae bole 82

Mhanne mazẽ rudhana tũ banacara
Maza cã pussassy datara
Mazeya suamiya carunnacara
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Satta veri teathẽ marile
Mathã canttaca zaddile
Tari tuuã caissẽ pussilẽ
Rudhana mazẽ 84

Caracharanna zaddile cruçī
Pinta. sirqha didhala truxessi
Saballu marila haddauallissi
Sarua trannẽ 85

Yeuadde castta nisttura maranna
Tennẽ sahile aparadẽ vinna
Tari tũ mazea rudhanathẽ caranna
Pussassy caissẽ 86

Ze pauitra paule sampuchã diuassī
Duqhī meã dhutale pussile quenssī
Te tiqhatta qhilleyã zaddile cruçī
Queuy mī rudhana nacarũ 87

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Chandru suryu rudhana cary
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Meã nacarauẽ rudhana 88

Zeyacheni carunne caroni
Silla ussallaty campe medhinni
Teachẽ nisttura maranna antacarannī
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Tennẽ duqhẽ mī zhallambalī
Teya vari anniyequy duqhi paddaly
Yetha teachy cuddi niqhepily
Tihy antaraly maza 90

Cauannẽ nela nacalle guruthẽ
Zari tuuã nela asse suamiyathẽ
Tari cotthã ttheuila teyathẽ
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Mī zaina teassi caddaueya
Anny Caifachã angannī ttheuileya
Tari mī soddauniyã
Annina teathẽ 92

Magatila tari draue deina
Naghadde tari annica carina
Apannapeathẽ viconi gheina
Dassatua teyanchẽ 93

Tahy naghadde zari pracaru
Tari naddi athaua ballatcaru
Caroni soddauina maza guru
Atã nabhiyẽ cauanna 94

Jesu suamy sanddaualeya vari
Cauannai vigna nabhiyẽ ziuharī
Cauannachy hanni saunssarī
Cae leqhe 95

Tãua Jesu tiyechy daya carunu
Bole Mariye Mariye mhannonu
Yeri teacha sabdu vollaqhunu
Mhanne guru mazeya 96

Maga Jesuchy vassa pahanta
Mhanne suamy bhettalassi nibhranta
Mhannoni nigaly dhãuata
Charanna vandaueya 97

Mata sanddoni gueleya vari
Dhaculy canea rudhana cary
Maga mata deqhatã hansse cumari
Sauẽ asrupata gallaty 98

Taissy Madanela Mary houni
Jesuchy sohe vollaqhuni
Charanna vandaueya dhãuni
Nigaly phuddã 99

Tãua suamy tiye sangata
Atã tũ chalaī gue tuarita
Mazeã bandunssi sruta
Carauẽ vegã 100

Mĩ mazea anny tumanchea bapathẽ
Anny ubhayetanchea Deuathẽ
Chaddoni zantõ aissẽ teyanthẽ
Sangaĩ Mariye 101

Tãua Madanela zũuharunu Jesussi
Darussannẽ niualy manassĩ
Maga nigatã yerĩ striyanssi
Mellauitasse 102

Yetuquea moqhiabharitu
Tethẽ patala Deuasutu
Bhactinninthẽ bhettoni dentu
Asrauachana tiyã 103

Sacallaiquĩ ghatalẽ lottanganna
Vanditati Jesuche charanna
Carũ lagaliya smaranna
Bhacty puruaquĩ 104

Jesu mhanne teã striyanssi
Tumĩ sanga mazeã bandunssi
Zauẽ Galileya dessĩ
Tethẽ bhettaina tumã 105

Aissẽ Jesu bole teyã narĩ
Tãua tea parataliya magarĩ
Nigatiya zahaliya nagarĩ
Ierusaleantu 106

Aissẽ Madanela anny bhactinninssi
Suamiyẽ bhetty didhaly teyanssi
Ya vari sangaina sruteyanssi
Phuddila catha 107

CHRISTU SUAMY ZIUANTU ZAHALA MHANNAUNU CAISSY SANTA MARIYE MADANELENA SIXANSSI HARAQHITA VEUASTA SANGUITALY CHRISTU JESU IERUSALE NAGARĨ SAÕ PEDRUSSI DRUSTTY PADDALA ANNY EMAU GRAMICHE MARGUĨ DOGÃ SIXANTHẼ BHETTALA

AUASUARU 54.

YETUQUEYA guruche viyoguẽ caroni
Jesuche sixe duqhy houni
Yeque matthiyessi baissoni
Rudhana carity 1

Tãua ti Madanela Mary
Anny bhactinny striya yery
Yeuni sixanchã biddarĩ
Jesuchy veuasta sangaty 2

Madanela mhanne teyanssi
Tumĩ caissea duchita manassĩ
Jesu zantu houni amanssi
Bhettala drusttantu 3

Anny teyache charanna vandile
Tennẽ tumã ahe niropilẽ
Galile dessĩ niga mhannitalẽ
Tetha bhettaina mĩ 4

Aissẽ teyã sixã prati
Madanela anny striya sangaty
Panna yera sacha namanity
Varta teyanchy 5

Zetuquẽ tea striya bolaty
Yetuqueĩ sixe mithẽ manity
Cae sapna deqhilẽ mhannaty
Zalpaty vayã 6

Yetuquea auasuarĩ
Pedru baissoni yeque voharĩ
Ussuassu sodduni rudhana cary
Auagha dinu 7

Vangelista sangaty qui techi diuassĩ
Suamy bhettala teyassi
Panna caissa bhettala tẽ amanssi
Sanguitalẽ nahĩ 8

Dheanasta bolaty tẽ mĩ sangaina
Aica srute sauadhana
Pedru yecantĩ baissunu maha rudhana
Carita honta 9

Mhanne Jesu suamiya mĩ chucalã
Tuzã tthaĩ aparadhy zahalã
Mhannoni azi antaralã
Tuziye bhette 10

Tuuã striyanssi bhetty didhaly
Mazy acarmagati maza phallaly
Tuuã drustti nahĩ ghataly
Maza papiya 11

Atã tuzeya mruteachy
Anny panchã ghayanchy
Tuziye pauitry matechy
Anna tuza 12

Maza dossu bhagassi
Seranna alõ tuzassi
Aissy carunna suamiyassi
Bhaqhy Pedru 13

Tãua auachita bhettala Saluadoru
Mhanne tuza suasta hoũ Pedru
Tuzeyã dossã pariharu
Quela miyã 14

Pedruna deqhila Deuanandanu
Goulã sabdĩ niuauila manu
Maga muqhĩ hanssunu
Ddollã sanddy asrupata 15

Zaissy yecade samaĩ qhity
Surye quirannẽ zhallacaty
Anny sauẽ cupantunu gallaty
Megadhara 16

Taissa Pedru hanssunu gahĩuarata
Anny gahĩuarunu hanssata
Teachẽ prema apramita
Sangatã naye 17

Bhumĩ ghaloni lottanganna
Cary chumbana charannã
Mhanne ttopile charanna
Suamiya tuze 18

Tuzeya caddauallachy sandhy
Zi amrutachy nidhy
Ti saballacarẽ agadhẽ
Duqhanddi quely 19

Pauitri cuddi zezhari zahaly
Darunnã ghatĩ vidharily
Cantteyanchĩ billẽ paddalĩ
Mastacathẽ 20

Yeuaddẽ nisttura maranna alẽ
Maza papiyastãua patalẽ
Tedhauã meã tuza sanddilẽ
Nirbhagiyẽ 21

Zedhauã tuza paddale castta
Sannasannã marity satta
Tedhauã miyã tuzy vatta
Sanddily durĩ 22

Zedhauã tuza bandila carĩ
Thuquiya ghality tondda vari
Ghatu marila poleya vari
Tedhauã mĩ chucalõ 23

Tuuã zatana quely bhaqhechea bola
Mĩ bhaqhessi chucalã
Tuuã bhagassilẽ panna mĩ apula
Nabhagassĩ aparadhu 24

Prannu ahe veri serirĩ
Mazeyã dossã mĩ danddu carĩ
Anny tuzy carunna aphari
Varnina nite 25

Aissy Pedru bhaqhy carunna
Lulle Jesucheã charannã
Tãua yerẽ teya allinganna
Didhalẽ mohẽ 26

Pedrussi nabhicaru didhala
Mhanne tuuã bhactibhauo dharila
Auisuassu sanddila
Apule manicha 27

Atã tuzeyã bandunssi
Pratipallu caruni teyanssi
Sate bhauo hoe teyã manassĩ
Aissẽ carauẽ 28

Mĩ zahalõ re ziuantu
Aissy teyã sangaĩ matu
Yetuquẽ bolunu Jesu Christu
Adrusttu zahala 29

Maga Jesuche anugne caroni
Pedru sixã zãuallĩ zauni
Sauiuara niropuni
Sanguitalẽ teyã 30

Phuddã doga sixe techi diuassĩ
Nigaty Emau gramassi
Jesu suamy caissa teyanssi
Bhettala tẽ sangaina 31

Emau grama zaueya carannẽ
Suamiyache bhrutia doga zanna
Ierusalea pura houni pennẽ
Carite zahale 32

Marguĩ zantã dogai bolaty
Christa suamiyachy gostti carity
Yetuquea tethẽ patala auachitĩ
Jesu suamy 33

Sauẽ chale vattussurache pary
Anny teyã sixanthẽ vichary
Tumĩ apannapea bhituri
Cae bolaty 34

Tumĩ caissea zahale duchita
Tãua dogã mazi yecu bolata
Cleopha nauẽ mhannata
Jesu passĩ 35

Mhanne ya Ierusalea nagarassi
Tũ yecuchi cae paradessy
Zẽ vartalẽ sampuchã diuassĩ
Tẽ nennassy caissa 36

Jesu mhanne cae re vrutantu
Yera teathẽ sangaty matu
Jesu Nazarenu mhannipe prophetu
Honta yecu 37

Tennẽ auaghe dessĩ
Hinddoniyã pattannã nagaranssi
Xastra sangunu zanalocassi
Prahuddi dauily thori 38

Zo Israely prazessi
Soddauila teyã sacallanssi
Hachi ha mhannonu aissa amanssi
Honta bharauanssa 39

Panna Saçerdotinche siromanny
Xastrapurussa Scriba anny
Tehĩ Jesussi dharoni capattapannĩ
Cruçĩ marila 40

To mrutiu pataleya
Tini diuassa zahale teya
Azi yeuni yequy striya
Amã vismita quele 41

Phantapatty auasuarĩ
Sepulcrathẽ gueliya nary
Cuddi nadeqhoni magarĩ
Paratoni aliya 42

Apannea bhettale deuaduta
Te mhannaty Jesu zahala ziuantu
Aissy striyanchy matu
Aiquily amĩ 43

Jesu mhanne caisse tumĩ agneana
Zẽ prophetĩ lihilẽ purannĩ vachana
Tẽ satemanaueya mana
Mathara caissẽ 44

Jesu Christẽ yachi pary
Castta paunu saunssarĩ
Apulã razenagarĩ
Prauessauẽ paddalẽ 45

Aissẽ anguĩ pauatã maranna
Chhedunu prazechẽ bandana darunna
Teyanchy soddauanna
Carauy tennẽ 46

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Anny Moise xastrĩ bolilẽ zẽ
Tea xastrachea rity sahazẽ
Qhunna denty 47

Anny auagheyã prophetĩ
Cae sicauilẽ dinaprati
To apula prannu vechila mhannaty
Zanã carannẽ 48

Teya Christachẽ maranna
Teyache castta darunna
Saruã tthaĩ purannĩ
Prassidha hati 49

Carmadossanchẽ deaueya dennẽ
Teyassi hoila maranna
Maga meleya vari zintu apanna
Hoila maguta 50

Anny zintu houni
Nigaila suargasthanĩ
Aissẽ prophetĩ purannĩ lihuni
Sanguitalẽ 51

Maga Moise anny prophetancheã granthantu
Mullarambhĩ taracachy matu
Yetuquẽ arthunu sangatu
Dogã sixanthẽ 52

Yacha viueqhu gheaueya carannẽ
Teyã sixanchea antacaranna
Pracassu caroni didhalẽ tennẽ
Gneanã teyã 53

Dogai Jesuche daruxennẽ niuale
Amrutauachanĩ labdale
Maha premabharita zahale
Mana mazi 54

Ziuhara agniche pary zallata
Muqha gunziyã sariqhẽ lohita
Yetuquea patale cramauita
Emau grama 55

Tãua Jesu mhanne baissa tumĩ
Phuddã zantõ yethoni mĩ
Yera vinauity zi zi suamy
Astu hontaye dinancaru 56

Azi ratrichã auasuarĩ
Amĩ rahũ yeque biddarĩ
Aissa prarthuni anecã utarĩ
Paruqhauila 57

Jesu teyã sauẽ rahila
Matthiye antu prauessala
Bhozanachã vellĩ baissala
Pancaty teyanche 58

Tãua ronttaca carĩ gheuni
Varu caru uchaloni
Asrauachana deuni
Vanttila teanthẽ 59

Yetuqueya sixanche netracamalla
Ugadde zahale nirmalla
Anny teyassi vollaqhila queualla
Jesu mhannoni 60

Tãua ta taissachi adrusttu zahala
Yeranssi anandu vartala
Mhannaty Jesu zintu utthila
Hẽ gamalẽ amã 61

Ta ha suamy Jesu Christu
Marguĩ amã xastra honta sangatu
Tãua amanchea manantu
Yegnu pracassala 62

Aissẽ yecamecanthẽ bolilẽ
Maga taissechi tethoni utthile
Ierusalea nagarĩ nigale
Paratoniyã 63

Tethẽ pataleya auasuarĩ
Sixancha mellaua honta ziye gharĩ
Prauessale teya mandhirĩ
Dogai zanna 64

Tetha acara bhacta honte
Anniyeca Jesuche bhrute
Te teyã dogã zahale sangate
Mhanne tumĩ nennaty azunu 65

Amancha guru Jesu utthoni
Amã praghattala ziuantu houni
To deqhila apulã nayenĩ
Pedruna tennẽ 66

Tãua te dogai apuly matu
Zo marguĩ vartala vrutauantu
Undda vanttitã vollaqhila drusttantu
Tẽ aghauẽ sangaty 67

Aissa dayallu Jesu Deuanandanu
Apanna zintu zahala mhannonu
Vello vellã praghatta carunu
Dauita zahala 68

Atã tochi suamy ziuantu
Yerã bhactanssi bhettaila drusttantu
To phuddila cathecha vrutauantu.
Sangaina sruteyã 69

CAISSẼ JESU CHRISTA SUAMIYANA APULEÃ SIXANSSI DRUSTTY PADDUNU PATAQUẼ BHAGASSAUEYA TEYANSSI PRAPTI DIDHALY SUAMY ZIUANTU ZAHALA QUI NAHĨ AISSA SANDHEUO SAÕ THOMEACHE MANĨ UPAZALA TATHA TEACHA AUISUASSU CHRISTA SUAMIYANA PHEDDILA

AUASUARU 55.

ATÃ srute aica sauadhana
Utami catha sangaina
Tẽ aica chita deunu
Sangaina zẽ 1

Jesu suamy cauanne pary
Techi aditeuarachã auasuarĩ
Apuleã sixanssi bhettala samorĩ
Tẽ cathana pariyessa 2

Suamiyache sixebhacta
Iudeuã bhennẽ honte gupta
Yeque gharĩ niuanta
Rahile sacalla 3

Jesu ziuantu zahala mhannoniyã
Pedru anny bhactinny yeuniyã
Anny doguẽ sixĩ sanguitaleya
Bhacta zahale sauadhana 4

Yetuqueya suamy Deuanandanu
Narahe sixanthẽ vissambunu
Teyanssi buzaueya lagonu
Nana pretnu cary 5

Zaissy pileyã laguĩ paqhinni
Utauilli antacarannĩ
Taissa anu nahĩ seuacã vinna
Jesuchã ziuĩ 6

Mhannoni techi ratrichã auasuarĩ
Duarẽ ghatalĩ assatã bhactã gharĩ
Auachita suamy teyã bhituri
Praghatta zahala 7

Naua uzuuaddu teyã vellã
Pracassala apostolã ddollã
Nauea anandachy dipti calla
Antacarannĩ phancaly 8

Chandru tarã mazi pracassu cary
Qui camalla pracasse puspã mazarĩ
Taissa pracassala bhactã bhituri
Jesu suamy 9

Zaissa dalladhipati moddaleya dallantu
Ubha rahuni sarassauitu
Adharu deaueya mirauatu
Sainea mazi 10

Taissa to bhauarthiyancha dallapati
Yeuni apuleã sixã prati
Praghatta zahala tiye ratry
Yecauattaueya teyã 11

To yentea zalmacha pita
Apuleã cumarã mazi niruta
Pratipallaueya teyã bhactã
Praghatta zahala 12

To Igrazecha siromanny
Gneana deaueya sixã antacarannĩ
Teyã mazi apanna yeuni
Sobhata zahala 13

Zaissa gõualla apuleã menddiyã
Ddongarĩ dissapatta zahaliyã
Yecauattunu annaueya
Zanta asse 14

Taissa suamy vaincuntthanathu
Sixanssi deaueya satepanthu
Teyã mazi patala tuaritu
Christu suamy 15

Sixanthẽ bole auachita
Mhanne tumã hoũ suasta
Yera deqhoni zahale bhayabhita
Ratri mhannoni 16

Anny cauaddẽ didhalĩ assatã zhanconi
Ta sancharala cauaddẽ caddoni
Paddalẽ sancaddẽ sixã manĩ
Teya nimitĩ 17

Sansseuo paddala thoru
Mhannaty hoila yecada maru
Qui bhutã pretancha sancharu
Zahala yethẽ 18

Tãua mhanne taracu suamy
Cã re bhayabhita tumĩ
Vayanchi paddale bhramĩ
Chintity ane ana 19

Deqha re maze caracharanna
Tennẽ buzela tumanchẽ antacaranna
Aissẽ asty maunxe charma mhanne
Nahĩ maruuanthẽ 20

Aissẽ bolunu sixanthẽ
Maga hata paye teyanthẽ
Dauita zahala bhactanthẽ
Pahaueya laguy 21

Mhanne tumã passoni ze hata paye
Lohẽ bhedile techi he
Saballẽ bhedilẽ zẽ hrudaye
Tenchi hẽ deqha 22

Ghayanchea maua apuliya
Suamiyẽ sixanssi dauiliya
Tiyachi azi veri ttheuiliya
Amanchea moha carannẽ 23

Yachi maua suarguinchea bapassi
Drusttantu dauni teyassi
Teacha copu utaraueyassi
Neliya suarguĩ 24

Anny suarguĩ houni saunssarachã antĩ
Zedhauã caraueya yeila niti
Tedhauã yachi maua zanã prati
Dauila sacally 25

Gentiyã Iudeuã Milanchhanthẽ
Anny voqhatteyã Christauanthẽ
Dauni sacallaicanthẽ
Nitezila teyã 26

Assõ hẽ sixĩ suamy deqhila
Deqhunu anandu prauartala
Maga punnaty cae bolila
Teyã passĩ 27

Cahĩ qhaueyachy samagry
Tumã passĩ mellaila zari
Tari annauy zhaddacarĩ
Maza phuddã 28

Tãua bharzilea machheacha cunttaca
Anny madhuchẽ mohalla yeca
Didhalẽ vaincuntthanayeca
Seuaueya 29

Tẽ teyã deqhannẽ seuilẽ
Uchistta hontẽ zẽ uralẽ
Tẽ suamiyẽ didhalẽ
Apuleã sixanssi 30

Punnaty sixanssi bolilẽ Deuasutẽ
Mĩ assatã tumã sangatẽ
Zẽ sanguitalẽ hontẽ
Tenchi vartalẽ sarua 31

Moise anny prophetancheã granthantu
Anny Dauidachea purannantu
Zo lihila maza vrutantu
To sidhy patala 32

Tẽ sidhy pauauẽ mhannoni
Quety vellã tumã parissoni
Meã sanguitalẽ taissẽ houni
Prateuo ala 33

Yetuquẽ guru suamy boluni
Xastra arthu zannaueya lagoni
Gneana didhalẽ sixanchã manĩ
Tennẽ teyanssi gamalẽ 34

Yetuquẽ sixanssi gamalẽ mhannoni
To ziuantu zahala deqhoni
Anandabharita manĩ
Houni tthele 35

Punnaty suamy bolata
Mhanne tumanssi hoũ suasta
Panna zaissẽ saunssara asse denta
Taissẽ suasta nhaue 36

Aica srute zadĩ Adaõ paddala dossĩ
Anny Christu suamy vechala cruçĩ
Tãua veri manuxã anny Deuassi
Suasta nhauatẽ 37

Suarga saunssarassi nite
Dohinssi yudhẽ hontẽ
Tẽ qhandduniyã Deuasutẽ
Suasta quelẽ 38

Mhannoni ya passonu
Suastachẽ asrauachana
Bahu vellã suamiyana
Didhalẽ zananssi 39

Adĩ Jesuchã zalmadiuassĩ
Bhodduue yeuni qhitissi
Barauy suasta varta zananssi
Sanguitaly tethẽ 40

Te rauassu caroni mhannaty
Suarguĩ manu hoũ vaincuntthapaty
Anny suasta hoũ qhity
Manuxanthẽ 41

Hẽ suasta zẽ bolilẽ
Tẽ Christa passoni ladhalẽ
Tenchi suasta seuacã didhalẽ
Carunnacarẽ suamiyẽ 42

Hẽ naue saunssarachẽ suasta
Mhannipe zẽ saunssara denta
Tẽ athira maha castta misrita
Mauacara 43

Panna zẽ suasta dento Deuasutu
Tennẽ Deuacha copu utarata
Anny niza maintrica honta
Manuxã tthaĩ 44

Yennẽ suastẽ dossa varzunu
Deuacharachẽ vigna chucaunu
Paramesuarĩ tanu manu dhanu
Ttheuity locu 45

Aissẽ hẽ suasta caryẽ
Tennẽ suastacarẽ suamiyẽ
Apuleã seuacanssi Christa rayẽ
Didhalẽ asse 46

Punnaty tennẽ suamiyẽ crupauantẽ
Sixanssi cae bolilẽ hontẽ
Tẽ sangaina pariyessa srute
Chita deuni 47

Mhanne maze sixe ho pariyessa
Maze bapẽ patthauilo zaissa
Mĩ tumanthẽ taissa
Patthauitõ deqha 48

Aissẽ Jesu suamy bolata
Maga teyanchã mathã ussuassu soddita
Ghea re ghea re mhannata
Spiritu Santu 49

Tumĩ bhagassala zeyanthẽ
Teyanche dossa bhagassaty teyanthẽ
Anny qhema nacarala zeyã zananthẽ
Teyanche dossa nazanty 50

Suamiyẽ yã sabdã nimitĩ
Sacallaicã saçerdotĩ
Pataquẽ bhagassaueya satua prapti
Didhaly teyã 51

Mhannipe zĩ pataquẽ te achary
Bhagassitila he saunssarĩ
Tinchi pataquẽ suarga vari
Bhagassoni zanty 52

Tari pahepã srute atã
Vicharoni apulea chita
Queuadda suamy crupauantu
Zoddala amã 53

Zĩ Jesu Christache namẽ prapty
Padri saunssarĩ pataquẽ bhagassity
Tĩ sacallẽ qhema honty
Suarga vari 54

Ha viueqhu gheuni mana
Anandu cara Christãua zana
Paramesuarachẽ stauana
Cara nite 55

Zari patacanche bharĩ
Zaueya Deua samorĩ
Laza sanca mana bhituri
Dharity tumĩ 56

Tari tumã sariqhea papiya
Manuxa phuddã zaueya
Manĩ laza anny bhaye vayã
Nadhara tumĩ 57

Padrichã charannã passĩ
Phedda papachea rassi
Anny muctipanthu ttancaueyassi
Gheize uzuuaddu 58

Aissẽ te aditeuarĩ
Suamy apuleã sixã gharĩ
Bhetta deuni anandu bharĩ
Quela teyã 59

Atã anniyequi veuasta
Christu suamy apuleyã bhactã
Drusttantu zahala assatã
Tiye ratry 60

Suamy bhettaleya auasuarĩ
Thome nhauata teyã bhituri
Maga suamy gueleyã magarĩ
Thome ala 61

Sixe teyassi harussẽ bolile
Thomeathẽ mhannũ lagale
Queuaddẽ bhague tuza antaralẽ
Cotthã guelassi ga Thomea 62

Jesu amĩ ddollã deqhila
Mruteantuni utthoni ala
Punnaty ziuantu zahala
Aissa ala prateuo 63

To honta amã zãuallã
Lagaleũ charannacamallã
Teyathẽ deqhila ddollã
Amĩ sacallaĩ 64

Quelẽ samagamĩ bhozana
Aiquilẽ amrutauachana
Deqhilẽ tezauarna vadana
Suarga houni sundhara 65

Yetuquẽ Pedru anny Andre bolata
Anny sacallai yera bhrutia
Thomeathẽ sangaty tetha
Vartaly veuasta 66

Tãua yerassi sansseuo paddala
Maga apostolanthẽ bolila
Zari tumĩ suamy deqhila
Tari barauẽ zahalẽ 67

Panna suarthiyancheã manĩ
Sadã sampada disse suapnĩ
Taissy tumanchy bhauanechy dhuany
Zahaly nennõ 68

Zari qhunna nadeqhatõ caracamallĩ
Qhilleyanchã ghaĩ naghalitõ angully
Anny caru naghalitõ caddauallĩ
Tari sacha namanĩ 69

Yetuquẽ Thomeana bolilẽ
Aiconi sixe dhascale
Maha duqha manĩ sancharalẽ
Thomea cazĩ 70

Maga attha diuassa saraleya vari
Thome anny sixe honte gharĩ
Cauaddẽ deuni duarĩ
Honte tethẽ 71

Tãua yecu naualauo vartala
Auachita suamy gharĩ prauessala
Sixã mazi ubha tthela
Mhanne suasta tumã 72

Maga Thomeassi mhanne yeĩ zãuallã
Angully ghali mazea caddauallã
Anny sparussunu caracamallã
Pahĩ maza 73

Bhauo dharoni serirĩ
Abhauo ttanconi durĩ
Pahepã barauea pary
Vicharoni manĩ 74

Thomeana Jesussi deqhuni
Amruta bola aicuni
Lazoni Jesucheni charannĩ dharuni
Lottanganna ghatalẽ 75

Yeru teyathẽ utthauita
Maga carĩ dharoni teyache hasta
Apuleyã tallathã caddaualla lauita
Cara teyache 76

Tãua teya tatuqhenna
Jesucheni daruxennẽ sparuxennẽ
Thomeachẽ antacaranna
Uzuuaddalẽ 77

Deuacha moho ziuharĩ
Patala praghattala bhituri
Za sansseuo honta serirĩ
Ta qhanddala teyacha 78

Zaissa parissu lohachẽ canica cary
Taissa suamy bhettaleya vari
Guely Thomeachy bhranti durĩ
Praghattala bhauo 79

Dhane Thomea tuzẽ zanma suphalla
Sadaiua tuze caracamalla
Queuaddy prati suamy crupallu
Cary tuze vari 80

Zo visuataracu moqhiabharitu
Teachã amruta caddauallantu
Tuuã ghatala apula hatu
Sadaiua Thomea 81

Zo tuuã sparussila ghauo
Tennẽ amanssi ala bhauo
Anny phinttala sandheuo
Amã manicha 82

Jesuchã hrudaye mandhirĩ
Hatu ghatala snehachã bhanddarĩ
Premagny tatauilẽ bhituri
Tuuã hrudaye apulẽ 83

Ziye cuddicheni satuaprapty
Sarua veady pidda haraty
Te cuddiche sparuxennẽ sansseuo bhranti
Qhanddaleya nauala cae 84

Thomeana ghayanssi lauila caru
Maga bolila sabdu gambheru
Mhanne maza Paramesuaru
Suamy maza 85

Jesu suamiya aparampara
Maza qhema quizo datara
Auisuassu sanddoni tuzeya utara
Manitõ sate 86

Tũ Paramesuaru suamy maza
Tuza vanchoni nahĩ duza
Aissẽ sacha manitõ Deuatmaza
Ucharoni muqhĩ 87

Tãua vaincuntha suamy bolata
Thomea tuuã maza pahila drusttantu
Mhannauni sate bhauo manantu
Dharila tuuã 88

Mathẽ nadeqhatã ze cauanna
Satemanity antạcaranna
Te nara bhagueuanta zanna
Aissẽ suamiyẽ bolilẽ 89

CAISSA GALILE DESSĨ APULEÃ SIXEUARGANSSI CHRISTU SUAMY PRAGHATTA ZAHALA TETHẼ SAÕ PEDRUSSI APULIYE IGRAZECHA SIROMANNY CARUNU STHAPILA

AUASUARU 56.

ATÃ anniyeca pariyessa srute
Caissẽ caroni suamy Deuasutẽ
Galilessi bolauile sixe bhacta
Tẽ sangaina tumã 1

Tethẽ apule Igrazecha srasttu caruni
Pedru ttheuila sthapuni
Tẽ sauiuara chita deuni
Aica srute 2

Adĩ tumĩ aiquila vrutantu
Jesu suamy napauatã mrutiu
Anny mrutea magutẽ yequi matu
Sanguitaly sixanthẽ 3

Mhannipe Galilethẽ apannea deqhaty
Mhannoni teya bolachy prachiti
Yaueya carannẽ bizẽ carity
Ierusalea houni 4

Anny ze sixe Galile bhuuanĩ
Tthaĩ tthaĩ honte viuidhã sthanĩ
Te auaghe guele yecauattuni
Jesussi bhettaueya 5

Auaghe zauni te auasuarĩ
Genezare sendhuchã tirĩ
Veuegalleã tthayã nirantarĩ
Carity vassu 6

Pedru Diogo Ioaõ zauni
Qhanã puracha Nathanielu melloni
Anniyeca doga sixe yeuni
Yequẽ gharĩ honte 7

Te vellĩ zeuannassi nahĩ teyã
Pedru mhanne sãuagaddeyã
Mĩ zantõ maraueya
Zallacharẽ 8

Aiconi yera sãuagadde mhannaty
Chala amĩ yentõ sangatĩ
Tãua te astamanĩ chaddaty
Naue vari 9

Dhanddollity ratri veri
Zallẽ ghality sagharĩ
Yecui machhiu teyã bhituri
Rigue nahĩ 10

Maga teza phancalẽ dahĩ dissĩ
Bimba pracassalẽ acassĩ
Tãua duqhita houni yecamecanssi
Cae bolaty 11

Mhanne cattacatta cae zahalẽ
Nidra qhallaly varẽ saite lagalẽ
Panna zallĩ cahĩ nahĩ paddalẽ
Caissy bhuca nistarize 12

Atã amancha guru dayallu
Zari assatã amã zãuallã
Tari he qhiudechã vellã
Cae unnẽ hontẽ 13

Aissẽ bolaty duschita houniyã
Tãua to carunnacaru suamiya
Bhactancha caiuary yeuniyã
Rahila sendhu tattĩ 14

Sixĩ teathẽ deqhila
Panna Jesu aissa nahĩ vollaqhila
Tãua suamiyẽ sadu ghatala
Teyã sacallã 15

Ha re sanga mazassi
Cahĩ mellalẽ tari zeuannassi
Yera mhannaty cahĩ qhiudessi
Nahĩ amã 16

Tãua Jesu mhanne teyanthẽ
Tumĩ nauechea daqhinna bhagathẽ
Zallẽ ghala mellaila tumanthẽ
Houẽ tetuquẽ 17

Yerĩ ghatalẽ zalla
Bharoni alẽ machheculla
Cadditã sramale sacalla
Bharẽ caroni 18

Yetuquea Ioaona Jesu vollaqhila
Pedrussi qhunne sangata zahala
Mhanne pailu to Jesu suamy ala
Nennã tumĩ 19

Jesu suamy aissẽ zannoni
Pedru maha santossẽ caroni
Thaddiyessi guela pouni
Jesuche bhette 20

Yerĩ zhaddazhaddã caddile vole
Zallacharẽ gheuni ale
Zhaddacarĩ thaddiye patale
Vartale bhumy 21

Tethẽ Jesu suamiya phuddarĩ
Zallacharẽ bharzilĩ yegna vari
Anny ronttaque deqhile teya sary
Sixeuarguĩ 22

Tãua Jesu sixanthẽ bolata
Mellale machhe anna re mhannata
Maga Pedru zauni caddita
Zallẽ thaddiyessi 23

Machhe caddoni annile
Te yeca seta trepana zahale
Panna zalla nahĩ tunttalẽ
Machhebharẽ 24

Jesu mhanne tumĩ sramale bharĩ
Nidra marily ahoratri veri
Atã ya pã maza sary
Bhozana carũ 25

Phuddã sixe suamiya sangatĩ
Bhozana baissale pancaty
Tũ cauannu mhannoni napussaty
To suamy aissẽ zannoni 26

Tãua suamiyẽ te auasuarĩ
Massalliya ghetaliya carĩ
Vanttoni didhalea sixã bhituri
Ronttaqueã sahita 27

Te ronttaque anny machhecullẽ
Jesucheni caracamallẽ
Zahale ruchicara tiye velle
Amruta houni 28

Sixe dhale zeuanna seunu
Anny deqhoni Jesuchẽ vadana
Parama suqha patale mana
Labdale ziuĩ 29

Bhozana saroniyã tethẽ
Pedrussi nihalluni vaincuntthanathẽ
Mhanne Simaõ Ionachea suta tuthẽ
Pussaina yeca 30

Heã sacallã bhituri
Tũ apuleã ziuharĩ
Mazi prati thori
Caritossi cae 31

Pedru mhanne guru saruagneata
Tuza sneho zo ahe mazea chita
Ta tũ zannassi crupauanta
Apulã ziuĩ 32

Tãua Jesu mhanne Pedrussi
Charauĩ mazeã menddiyancheã pilanssi
Yetuquẽ sangoni punnaty teyassi
Cae bole 33

Mhanne are Simaõ Ionachea suta
Tũ mazi prati qui re dharita
Yeru mhanne tuza moho mazea chita
To tũ zannassi guru 34

Tãua Jesu bole Pedrussi
Charauĩ mazeã menddiyancheã pilanssi
Punnaty tissare vella teyassi
Pussata zahala 35

Mhanne Simaõ Ionachea suta
Tũ mazy prati qui re dharita
Tini vellã Jesu zahala pussata
Mhannoni Pedru duschitu 36

Mhanne suamy tũ sarua zannassy
Tuza sneho zo mĩ caritã manassĩ
Ta tãua tthauca ahe tuzassi
Mazeya suamiya 37

Jesu mhanne charauĩ mazeyã menddiyanthẽ
Aissẽ boloni Pedruthẽ
Apule Igrazecha teyathẽ
Quela siromanny 38

Magã bhacha didhaly mrutea phuddarĩ
Mhanne Pedru mhannipe tũ silla pathari
Anny minchi he sille vari
Mazy Igraza sthapina 39

Atã zatana quely tea bola
Apanna suarguĩ zannaru zahala
Mhannoni apule sthanĩ sthapila
Teya Pedruthẽ 40

Gruhassi gruhanathu pahize
Dallassi dalladhipati assize
Razeassi razedharu sthapize
Razesthiti chalauaueya 41

Mhannoni gneaniyẽ vaincuntthanathẽ
Apuliye Igrazethẽ
Dalladhipati Pedruthẽ
Quela sthapuni 42

Anny nahĩ quela yecachi Pedruthẽ
Panna teya maguẽ Roma nagarathẽ
Teachea sihassannathẽ
Baissaty zetuque 43

Yetuquei Jesu Christachã sthanĩ
Houni Igrazeche siromanny
Deuapraza chalauni
Vartatati 44

Aissa suamy Galile dessĩ
Bhettala apuleã sixanssi
Ya vari catha vartaly caissy
Ti sangaina sruteyanthẽ 45

CAISSA CHRISTU SUAMY APULEÃ SACALLÃ SIXEUARGANSSI TABORA PARUATĨ DRUSTTY PADDALA MAGA ANNIYEQUE VELLÃ IERUSALE NAGARĨ DRUSTTY PADDUNU OLIUETA DDONGARĨ BOLAUILE

AUASUARU 57.


TÃ srute aica sauadhana
Catha rassu ghea re zana
Anniyeca apurua sangaina
Maha utama 1

Te vellĩ suamiyẽ apuliye Igrazethẽ
Srasttu siromanny queleya Pedruthẽ
Maga techi Igrazechea arambhathẽ
Carũ adharilẽ 2

Adĩ sthapila Saõ Pedrussi
Zaissa chira adĩ buneadissi
Maga anniyeca chire bandauallissi
Zaddile te sangaina 3

Mhannipe ze cauanna satuica bhale
Bhactibhauẽ iunaca zahale
Tiye ghaddauannessi mellale
Sacallaica te 4

Zaissa yecada nrupãuaru
Ubhauaueya apulẽ raullara
Mellauy passanna pathara
Changa changa 5

Taissa suamy vaincuntthərauo
Bandaueya apula tthauo
Caroni bhactancha mellauo
Bolauy teyanthẽ 6

Apule bhaqhe sary
Yetuquei Galile dessantarĩ
Tabora paruata vari
Mellauile sacalla 7

Te suamiyachy nauy praza honty
Pancha setẽ leqha aleti
Melloni Tabora paruatĩ
Vatta pahanty suamiyachy 8

Aissa bhactancha mellaua mellala
Tãua Jesu suamy patala
Auachita ubha tthela
Teyã mazi 9

Zaissa usttna callĩ unhalla
Tataleyã setã sacallã
Varussanna cary teyã vellã
Sitallu meghu 10

Qui ubhallẽ tallamally zanu
Teyã vari vahe sitallu pauanu
Taissa patala Deuanandanu
Bhactanche sabhe 11

Sixe suamiyathẽ deqhoni
Sasttanga ghality charannĩ zauni
Zaya zaya vaincunttharaya mhannoni
Trahĩ trahĩ mhannaty 12

Tãua suamy teyã bhactã
Apule ritu sariqhẽ samastã
Asrauachana zahala denta
Amruta suastachẽ 13

Maga mhanne pahuni teyanthẽ
Maze suarguincheni bapẽ mathẽ
Sarua prapti suarga saunssarathẽ
Maza dinaly asse 14

Mhannoni sangatõ tumanssi
Chala aghaue prathuuissi
Mazẽ xastra saruatrassi
Sanga tumĩ 15

Piteya anny Suta
Anny Spirita Santa
Yanchẽ nãua ucharitã
Dossadhonni quize 16

Tumanssi meã sicauilẽ zetuquẽ
Tumĩ teyanssi upadessauẽ tetuquẽ
Cathana carunu tẽ assaquẽ
Pallũ sanga 17

Ze satemanunu bautismu ghenty
Te moqhepadathẽ ttanquity
Anny ze sate namanity
Te paddaty yemapurĩ 18

Ze cauanna satemanity zanña
Te dauitila aissiya qhunna
Maze nauĩ maruuã darunnã
Ghality dauaddunu 19

Nauiyã bhassanchẽ bolaty bolannẽ
Vissaharã carity niuarannẽ
Anny vissa seuilẽ zennẽ
Tẽ teya nabhedela 20

Veady roguẽ veapile zeyã
Apula hatu launi teyã
Utthauity laualayã
Barauẽ caroni 21

Atã tumã maza nabhicaru
Sare veri ha saunssaru
Tumã zãuallĩ nirantaru
Vassena mĩ 22

Aica tumĩ Christãua zana
Yã utarã mazi suamiyana
Tini caranniya niropunu
Sanguitalea sixã prati 23

Adĩ sanga mhanne xastra sumurti
Patthanna carauẽ auaghiye qhity
Iudeua athaua honty
Gentia locu 24

Dussary caranny niropily Deuasutẽ
Mhanne xastra sanguitaleya uparantẽ
Ze locu aiconi manity sate
Bhauẽ caroni 25

Teyanssi Trindadiche nauĩ
Tumĩ bautizara carauẽ
Aissẽ niropilẽ suamiyẽ Deuẽ
Sixã apuleã 26

Tissara niropu didhala Deuasutẽ
Xastra anny bautisma uparantẽ
Suamiyache upadessa nite
Pallũ sanguitale 27

Xastra aiconi satemanitaleya
Anny bautizara zahaleya
Taryi tẽ antĩ taraueya
Napure cauanna 28

Adī xastra aiconi satemanize
Maga santu bautismu gheize
Tissara Deuasantossu quize
Upadessa pallunu 29

Assõ hẽ suamiyẽ apuleã sixanthẽ
Upadessileya teyanthẽ
Punnaty Ierusalea nagarathẽ
Patthauile teyã 30

Galile sanddoni te auasuarī
Aghaue guele Ierusalea nagarī
Tethẽ Siaõ paruatachã mandhirī
Mellala mellaua 31

Yetuquea suamy teyã dinī
Narahe sixanthẽ vissambuni
Cadī nassanddy apulã manī
Atthau teyancha 32

Zaissa garuddu pileyanthẽ
Uddõ sicauito teyanthẽ
Pusttī vahuni acassathẽ
Nento vello vellī 33

Maga hallu hallu teyã sanddita
Apannapẽ uddũ sicauita
Aisseya pary carauita
Voza teyã 34

Taissa Deuacumaru
Saruagneany zannaru
Abheassu carauy Saluadoru
Apuleã sixanthẽ 35

Thodde diuassa drustty paddata
Thodde diuassa adrustta rahanta
Aissa apannea vrahita
Rahũ sicauy 36

Suamy zintu zahaleya punnaty
Challissaua diuassu patala qhity
Tãua suarguī zaueya bapa prati
Samayo zahala 37

Yẽ suamiyẽ zannoni manī
Siaõ paruatachã sthanī
Sixanchã mandhirī prauessuni
Praghatta zahala 38

Tethẽ teyachy sadaiui mata
Anny teyache sixe bahuta
Anny sacallaica bhacta
Mellale honte 39

Tethẽ Jesu visuacha gonssauy
Bhactancha sneho dharuni ziuī
Bolũ lagala suabhauẽ
Sacallã prati 40

Bhozanacha vellu zahala
Tãua teyanche pancaty baissala
Bhozana carita zahala
Teyã sauẽ 41

Tẽ antichẽ bhozana zannunu
Suagata vachanī teyã bolunu
Bahuta caroniyã sanmanu
Maha harussẽ zeuila 42

Bhozana saritã sixanthẽ bole
Mhanne zẽ tumī samprata deqhilẽ
Tẽ sarua meã sanguitalẽ
Adinchi tumã 43

Magã prophetī anny Moisẽ
Purannī lihilẽ zaissẽ
Anny Dauidẽ zẽ bolilẽ asse
Mazy gostti caruni 44

Yetuqueacha prateuo ala
Anny honnaru zo urala
To sadrusttu deqhala
Phuddã tumī 45

Yetuquẽ bolila vaincuntthapati
Anny zannaueya xastra vitpati
Sixanssi didhaly gneanamati
Apule crupestãua 46

Maga sacallai prophetanchy boly
Zi cã purannī prassidha zahaly
Ti sixanthẽ parassauily
Sanqhepẽ caroni 47

Caissea pary Deuasutu
Cruçī pauaila mrutiu
Anny tissarã diuassī zintu
Houaua punnaty 48

Dipõ dipī aghauea saunssarī
Arambhu caroni Ierusalea nagarī
Praschitachy sumurti cauanne pary
Praghatta carauy 49

Anny suamiyachã nauī
Caissī pataquẽ bhagassauī
Ti vitpati purannī aghauy
Lihily asse prophetī 50

Yetuqueachy viuachana
Suamiyẽ caruni cathana
Apuleã sixanchea mana
Annauily sacalli 51

Mhanne yachy saqhi tumĩ deauy
Anny zari bhaye vatte tumã ziuĩ
Tari aica atã yecabhauĩ
Sangaina zẽ 52

Meã mhannitalẽ suarguĩ houni
Sarathy deina mhannoni
To saunssarĩ thoddeã dinĩ
Patthauitõ zanna 53

Tãua veri Ierusalea assa sacalla
Suargouni hoe veri sacti balla
Apulã tthaĩ nichhalla
Tethẽ baissa tumĩ 54

Yetuquẽ bolilẽ suamiyẽ
Maga mhanne tumĩ aghaue
Oliueta paruatĩ yauẽ
Tethẽ bhettaina tumã 55

Aissẽ teyanthẽ bolunu
Adrusttu zahala Deuanandanu
Olïueta zaueya lagonu
Sixe utauilla 56

Ya vari phuddila sthiti
Suarguĩ chaddaila vaincuntthapati
Ti catha punne quirti
Padrina niropily 57

CAISSA CHRISTU SUAMY VISUATARACU DEUACHARA SAUNSSARA VA PATACASSI ZITUNU ZAITEUADY HOUNU THORẼ HARUSSẼ SIXÃ DEQHATẼ SUARGUĨ CHADDALA

AUASUARU 58.

TÃUA sixe utauilla zahale
Olïueta zaueya utthile
Veuagalleã vattã chalinale
Iudeuã bhennẽ 1

Anny Deuamata suaminni
Sauẽ yery striya bhactinny
Hallu hallu cramauni
Carity panthu 2

Ze nigale viuidhã vattã
Te Olïueta patale nitta
Tethẽ auagheyanthẽ bhetta
Zahaly yeque tthaĩ 3

Maga baissoniyã suastĩ
Suarguinchy viuachana carity
Yecalaqhea launi vatta pahanty
Jesu suamiyachy 4

Yetuqueya suamy buzauannaru
Auachita ala Deuacumaru
Bhactã mazi Saluadoru
Praghatta zahala 5

Deqhoni utthily suaminni zanany
Jesussi prannipatu caruni
Sixebhacta lottangannĩ zauni
Charannĩ matha ttheuity 6

Sabhe mazi suamy ubha tthela
Apanna suarguĩ zannaru zahala
Deqhoni sixanthẽ bolila
Antichĩ utarẽ 7

Zẽ cahĩ adĩ sanguitalẽ hontẽ
Taissenchi sanguitalẽ cae magutẽ
Qui anniyeca sanguitalẽ tẽ
Nacalle amã 8

Panna hẽ seuattichẽ cathana
Deqhoni teyachẽ snehalla disse mana
Mhannoni yecade samaĩ aissẽ vachana
Bolila assela 9

Mogallã sixã mazeyã
Maza bapache bhettessi nigaueya
Azicheya samaya
Zauẽ lague 10

Tari zetuquẽ maguilã diuassĩ
Meã sanguitalẽ tumanssi
Yetucai atthau manassĩ
Cara tumĩ 11

Aghaue prathuuissi niguize
Saruatrassi xastra sanguize
Satemanity teyanssi dize
Bautismu tumĩ 12

Meã tari suarguĩ zauẽ padde
Gueleya vinna naghadde
Tethoni pahina tumã cadde
Crupa drustty 13

Saunssaru sare tãua veri
Sadã assena tumã sary
Anny suargouni patthauina xaqhary
Bhaqhe laguy 14

Anniyecu buzauannaru tumanssi
Sadã sahe caraueyassi
Patthauitõ thoddeã diuassĩ
Saunssara antu 15

Sate mĩ sangatõ tumã prati
Saunssara zana ze hati
Te addaqhalla carity
Saruatha tumã 16

Tumã nirbhanzity maze ary
Castta denty bharĩ
Panna hy nauala pary
Namhanna tumĩ 17

Zari saunssara voqhattẽ deqhaila tumanssi
Tari adĩ voqhattẽ deqhilẽ mazassi
Zari tumĩ saunssariche tari tumanssi
Barauẽ deqhate 18

Tumĩ saunssariche nhauaty
Miyã saunssarantuni niuaddileti
Ya carannẽ tumã voqhattẽ deqhaty
Visuazana 19

Seuacu ahe zo zanu
To varisttu nhaue suamiya hounu
Maza casttauila apamanunu
Tari tumã casttauity 20

Zari maze sabda pallileti
Tari tumanche sabda pallity
Sate sate mĩ tumã prati
Sangatõ aica 21

Ha saunssaru hansse carita
Tari tumĩ honxala duqhesta
Panna duqha palattunu vartata
Anandu tumã 22

Zaissi garbhinni assatã yequi nari
Prassuta calla auasuarĩ
Maha duqha serirĩ
Paue ziyethẽ 23

Ti prassãualeya ballacathẽ
Maguila duqha natthaue tiyethẽ
Cumaru zalmala deqhoni manathẽ
Anandu cary 24

Atã tumã maza nabhicaru
Meã zitala asse saunssaru
Maruuacha hancaru
Moddoni ghatala 25

Niuaraueya saruai vigna
Tumã crupa sacti deina
Spiritu Santu patthauina
Suarguĩ houni 26

To zãua ye tethoni
Tãua veri rahize he sthanĩ
Ierusalẽ nagara sanddoni
Bizẽ naquize 27

To tumã chitĩ prauessuniyã
Neila satepanthĩ chalauniyã
Nirassoni saunssara maya
Adda marga chucauila 28

Tumanchẽ satua ure zeyacheni
Teyache dharmẽ caroni
Tumanche castta suphalla houni
Yenty phalla 29

Zi bhumica paddaly patita
Ti baraue crussy pauata
Tiyechi pica hoila apramita
Suphalla phallachy 30

Zi qhaddapichy vassundhari
Panniyẽ vinna honty nibari
Tiyessi phuttoniyã zhari
Nadhy vahanty 31

Adĩ ze veagrapannẽ vartata honte
Menddiyã sariqhe hontila te
Apula grassu dentila yeranthẽ
Vanttuniyã 32

Ze viduassita honte mazẽ dhanna
Te baraue carity gõuallepanna
Apuleã menddiyã passoni prannu
Denty apula 33

Yẽ yetuquẽ tumĩ sacalla
Sadrustta deqhala apule ddollã
Tennẽ tumancha ziuhalla
Suqhiya hoila 34

Maintra mazy chinta nacara manĩ
Mĩ alõ bapa passoni
Atã zantõ paratoni
Bapa passĩ 35

Mazea bapache mandhirĩ
Sthanẽ hati apharẽ
Asramu caraueya nirantarĩ
Aqhandda suqhacha 36

Zantõ tumã sarassaueya tthauo
Maga deaueya uchita passauo
Tumancha saqhauo
Houaueya 37

Zetha mĩ ahe tetha maza seuacu
Ubhayetã phaue asramu yecu
Tetha nahĩ bhranti sramu soqhu
Nahĩ chinta maya 38

Prati cara yecamecanchy
Zaissy meã quely tumanchy
Taissy tumĩ yecu yecachy
Prati cara 39

Aghaue prathuuintu hinddize
Dossanchẽ praschita carauize
Anny bautismu dize
Zanalocathẽ 40

Bautismu gheuni ze visuassu dharity
Te locu vaincuntthanagarĩ zanty
Anny ze auisuassu carity
Te zanty yemapurĩ 41

Hachi mĩ tumancha guru
Zãua veri sare ha saunssaru
Tãua veri tumancha adharu
Nassanddĩ mĩ 42

Antichĩ utarẽ Jesu bolunu
Apuleã sixanthẽ niropunu
Suarguĩ guela teyã sanddunu
Aissẽ vangelista sangaty 43

Suargaloca gueleya uparĩ
Baissala Deua Bapachã daqhinna carĩ
Yetuquẽ amĩ anniyecã utarĩ
Vistaroni sangõ 44

Tapessuaranche pary sarissẽ
Dheanasta lihitati zaissẽ
Tẽ amĩ sangõ taissẽ
Srute zanã 45

Sacallaicanssi bolileya uparantẽ
Yequeca prati Deuasutẽ
Amrutauachanĩ Jesu Christẽ
Adharilẽ bolũ 46

Yequecanchea galleya lagata
Nabhi nabhi re mhannata
Yequeca niropu denta
Mhanne suasta rahĩ 47

Te vellã sixebhacta gahĩuarale
Duqhẽ ddolle garagarale
Charannĩ lagoni carite zahale
Chumbana payanchẽ 48

Drudda lagale charannacamallã
Mhannaty suamy guru crupalla
Tuza sanddoni dayalla
Nanigõ saruatha 49

Teya mazi ancuuari zanany
Putrathẽ drudda allanguni
Bhizauilẽ duqhẽ caroni
Hrudaye teyachẽ 50

Gahĩuaruni snehallapannẽ
Mazeya mogalla putra mhanne
Zari tuuã nirdharilẽ pennẽ
Tari maza sauẽ neize 51

Carpuru zalmala cadalliyessi
To uddoni guela acassĩ
Cadally bapuddy vaniuassĩ
Cae cary 52

Tuza mĩ Caluary paruatassi
Sanddila nahĩ cruça passĩ
Azi tũ maza sanddoni zanssy
Anathi caruni 53

Tũ zauni vaincuntthanathẽ
Maza yecaly sanddissy yethẽ
Jesu mhanne mogally mate
Auadharĩ atã 54

Tuza neaueya maza sangatī
Atenta suqha hontē chitī
Panna hē dhanna mazē qhity
Thoddē bapuddē 55

Yachi dissa mazi he samasta
Maebapa vinna honty duqhesta
Duqhē hontila zhallambita
Buzauy cauanna 56

Atã tũ teyancha caiuaru cari
Maga mī thoddeã varussã bhituri
Tuza manorathu barauea pary
Purauina mate 57

Tãua putrachē antacaranna
Zannoni suaminni apanna
Sthira caroni mana
Sãuary apulē 58

Panna Madanela striyã sahita
Anny yera sixebhacta
Jesuche charanna dharoni lullata
Cae bolaty 59

Suamiya vinanti pariyessī
Tuzeã charannanchy anna tuzassi
Naco sanddũ atã amã passī
Cahī yeca diuassa rahize 60

Aisse te bolaty snehabolanny
Lullaty dharoniyã charannī
Nassoddity cauanne gunnī
Charanna guruche 61

Tãua suamiyē amruta utarē
Bolũ adharilī ruchicarē
Buzauni dhirē dhirē
Vallagata honta 62

Mrugazallache pary
Teancheã hatincha sunttala caiuari
Auachita teyanchea mastacã vari
Ubha tthela 63

Tãua colhallu sunttala sacallã
Mhanne queuta zanssy ba dayalla
Caracamallē passaroni antralla
Zhombõ pahanty 64

Maga anga ghality coradde bhumī
Mhannaty azi amancha suamy
Zantasse niza asramī
Sanddoni amã 65

Mhannaty zaya zaya Deuacumara
Zaya zaya Saluadora
Zaya suamy aparampara
Visuataraca 66

Tuzeyã seuacanchã manī
Cari ga vassu sadã vartuni
Amã anathã vissambuni
Naco rahũ 67

Tãua ta suamy zagaziuanu
Apulī caracamallē uchalonu
Sacallaicanthē santaunu
Didhalē asrauachana 68

Crupadrustty auilloqhita
Yequecanthē nihallita
Maga hallu hallu vollangata
Acassapanthī 69

Zãua to paue varichã vari
Tãua diue canti phancaly ambharī
Muqhaprabha thorē thori
Pracassaly 70

Tea daruxennē caroni
Sacallaica premabharita manī
Zãua Jesu deqhaty nayenī
Tãua veri pahũ tthele 71

Maga maha cantichē cupa yeunu
Ddhampila Jesu Deuanandanu
Pahantã nadisse deqhunu
Santa rahile dheanasta 72

Panna to suamy carunnacaru
Anathanathu crupecha dataru
Tennē apuleã seuacancha vissaru
Quela nahī 73

Taissechi bhodduue ale doga zanna
Caroni sueta vastra paridhana
Caraueya santanchy buzauanna
Aissē vangelista sangaty 74

Te salaqhenna suarupa
Dharoni manuxanchē rupa
Yeuni bhactã samipa
Cae bolaty 75

Mhannaty Galileche manuxe auadhara
Caissea pahantati ambhara
Zaissa suarguī vollangatã Deuacumara
Deqhila azi 76

Taissachi saunssarachã antĩ
Caraueya zinteã mruteanchy niti
Suargouni he qhity
Yeila zanna 77

Aissẽ deuaduta bolile
Tãua sacallaica niuale
Maga stauana carite zahale
Jesu suamiyachẽ 78

Anny thorẽ harussẽ caroni
Ierusalea zaueya paratoni
Aissẽ anumanilẽ manĩ
Tãua apurua deqhilẽ 79

Zetha ubha honta Jesu Saluadoru
Tetha santa guele chumbana carũ
Tãua deqhila dõ padancha acaru
Aissẽ purannĩ sangaty 80

Deqhata sille vari pauitra paule
Sacallaicanssi gahĩuara utthile
Thorẽ harussẽ anandale
Padẽ chumbity suamiyachĩ 81

Vollaqhuni Jesuche charanna
Teã vari ghality lottanganna
Mhannaty hi suamiyachy qhunna
Padẽ doni 82

Mhannoni punnaty punnaty
Anandẽ teyã namascarity
Pratisnehẽ lullaty
Premẽ premẽ 83

Maga charanna raza mathã vandile
Thorẽ anandẽ Ierusalea paratale
Yã phuddã zẽ vartalẽ
Tẽ sangaina sruteyanthẽ 84

CAISSA JESU CHRISTA AMANCHEA SUAMIYANA THORẼ SAMBHRAMẼ VAINCUNTTHA PRAUESSU QUELA

AUASUARU 59.

VAINCUNTTHA prauessu santã samagamĩ
Zo caritaye Christu suamy
Tethila vartamana bhodduue ho tumĩ
Niropize amã 1

Jesu vollangaleya auasuarĩ
Suarguĩ vaincunttha bhituri
Caissa anandu vartala cauanne pary
Ta sanguize amã 2

Aica srute deuni carna
Christacha vaincunttha prauessu sangaina
Zaissẽ sangaty santa zana
Dheana viueqhu caroniyã 3

Jesu suamy maruuathẽ zinnaunu
Mruteacha zayeuantu hounu
Bhagueuanta bhacta sauẽ gheunu
Suarguĩ yenta asse 4

Aissa sabdu pracassala
Bhodduueyanchea dallabharĩ aiquila
Teyã aratu zahala
Jesuche bhettecha 5

Tãua bhodduueyancha bharu caruñu
Bhactancha mellaua gheunu
Suarguĩ suamy zanto vallangunu
Sambhramẽ thorẽ 6

Deuaduta chalaty moharĩ
Bhactanche atme magarĩ
Chalaty ganta vahanta dõ bharĩ
Suamiyache pauadde 7

Teyã dohĩ parauaddĩ mazarĩ
Jesu apuly diue calla thori
Dauita hoe paricari
Chalatã panthĩ 8

Cruçu canicacha miraue hastĩ
Mathã macuttu surye canti
Qhadda anny quenssa zhallacaty
Canicauarna 9

Zaissa astamana vellã
Gaghanĩ xama cupancha mella
Taissy quenssanchy quilla
Mirauatasse 10

Premabharita muqhacamalla
Tezapunza netracamalla
Surya houni teza suddhalla
Agallẽ disse 11

Adhara suranga zaissẽ põuallẽ
Danta zhallacaty hireyã ddhallẽ
Zaissĩ cã muctaphallẽ
Ddhallu denty 12

Cassa ghataly nillauarni
Zaissẽ taramanddalla gaghanĩ
Naqhetrẽ sobhaty teza deuni
Tthaĩ tthaĩ 13

Lohita vastra lulle bhuzã vari
Caracharannĩ anny passolly sary
Pancha ghaye quempunche pary
Mirauatati 14

Deqhoni teyã ghayanchy dipti
Aghaue suarga ulassaty
Suarguinchy lauanne zoty
Nauarnaue 15

Aissa ta Deuanandanu
Suarguĩ chaddala diuetanu
Thorẽ sambhramẽ cramaunu
Zanto acassa marguĩ 16

Somamanddalla utarala
Budhamanddallĩ patala
Tethoni cramauni nigala
Sucramanddallĩ 17

Aditia suargu ttanquila te vellã
Prauessala suryemanddalla
Tetha deqhily bhanu quilla
Tezẽ agally 18

Maga suryemanddalla sanddilẽ
Mangallachẽ bimba deqhilẽ
Tethoni vegã pennẽ quelẽ
Brahaspatichã sthanĩ 19

Maga senicha suargu ulanddunu
Sapta vara patthy ghalunu
Manauegũe cramaunu
Taramanddallĩ patala 20

Jesu nigatã suargu ulanddunu
Chandru suryu tara santossunu
Adiquy canty pracassunu
Manu denty rachannara 21

Maga naqhetrancha suargu sandditu
Anniyecu suargu ttanquy adbhutu
To nitallu naqhetrã vrahitu
Nassudhachi sacallu 22

Teyassi casmiracha suargu mhannaty
Casmira sariqhy disse dipti
Maha zhallalli disse canti
Mhannoniyã 23

Teya suarga varuta vallangala
Paileya suarga prauessala
Zo cã yerã suargã zahala
Chalauita 24

Aissa daha suarga cramauita
Charannã tallĩ rahile samasta
Maga vaincunttha duara ttanquita
Patala zãuallĩ 25

Zadĩ Adãuassi dossu ghaddala
Tadĩ lagoni to dariuattha paddala
Manuxanthẽ nahĩ zahala
Righaua tetha 26

Ho cã bhalata pranniya
Queuaddai bhactu zahaleya
Tari bhituri righaueya
Prauessu nhauata 27

Tetha suamiyache duta
Teyã dariuatthã raqhennaita
Deuẽ ttheuile bahuta
Duarapalla 28

Teya utama maha duara
Patala Jesu suamy yecassara
Paruqhauile bhactã yerã
Patthy maguẽ 29

Te maguile caddoni ale
Tãua sangatĩ bhodduue phuddarale
Teyã duarapallanssi bolile
Amrutauachanĩ 30

Mhannaty pariyessa ho raze
Tumanche dariuatthe ugaddize
Anny dariuatthe ho tumĩ vossarize
Addhalla ziuituache 31

Mucticha raza chacrauaty
Prauessaueya ala mhannaty
Tãua te raqhennaita pussaty
Cauannu ta raza mucticha 32

Raqhennaitã zannauity matu
Ala ala ho suamy balliuantu
Yudhẽ sangramĩ pratapauantu
Maha viru 33

Mhannoniyã tumĩ ho raze
Tumanche dariuatthe ugaddize
Anny dariuatthe ho tumĩ vossarize
Addhalla zinniche 34

Mucticha raza chacrauaty
Prauessaueya ala mhannaty
To sabdu aiconi maha duara caddity
Raqhanne te 35

Tãua Jesu deqhoni zãuallã
Visneuo paddala sacallã
Punarapĩ pussaty utauilla
Zãuallileã bhodduueanthẽ 36

Pussaty mucticha raza cauannu mhannonu
Yera teya sangaty parissunu
Hachi bhodduueyancha suamy zagaziuanu
Moqhepadacha raza 37

Tãua duarapalla yeuni
Lullaty suamiyache charanna dharuni
Mhannaty tuzẽ vastra lohitauarna
Zahalẽ caissẽ 38

Teyanssi sangue Deuanandanu
Manuxancha vignabharu paddunu
Mazeyã vastranssi ractauarnu
Zahala deqha 39

Suamiya tuzã caratallathĩ
Ze cã ghaye zahaleti
Te cauannẽ queleti
Sangaĩ amã 40

Maga suamiyẽ teyã niropilẽ
Mhanne zehĩ maza barauẽ deqhilẽ
Teyanche gharĩ he zahale
Ghaye maza 41

Aissẽ apurua dauni Jesu suamy
Bhagueuantã bhactã samagamĩ
Thorẽ harussẽ moqhia asramĩ
Prauessu quela 42

Nadẽ ranguẽ ranguita guele
Maha duarĩ prauessale
Bhactanssi deqhoni anandale
Vaincunttha locu 43

Yetuquea Deua Bapachy agnea gheunu
Yera vaincuntthiche deuaduta mellunu
Deua Bapachea sihassana passonu
Jesuchea bhette ale 44

Sasttanga ghatalẽ namascaruniyã
Mhannaty puspa variqhauo caruniyã
Zaya zaya vaincunttha suamiya
Visuataraca 45

Deqhaueya tezẽ muqha utama
Utauilla mana zahalẽ amã
Sacallã namã varutẽ nama
Zoddalẽ tuza 46

Tẽ pauitra nama aicatã
Sacallai rachanna gudduguea ghalita
Suarguĩ saunssarĩ prannipatu carita
Yemalocu adĩ caroni 47

Tuuã suarguincheya piteyathẽ
Antascallu veri teyathẽ
Palla didhala mhannoni tuthẽ
Phallu labhala aissa 48

Utamu macuttu zoddala tuzassi
Anny zẽ Luçiferachã dossĩ
Vossa paddalẽ vaincunttha sthanassi
Teyassi quely bhari 49

Adipurussacheni pataquẽ
Nassalẽ hontẽ assaquẽ
Tẽ tuuã sarassauilẽ niquẽ
Christa raya 50

Mhannauni ga zaiteuanta suamiya
Suarguĩ saunssarĩ quirti queliya
Tari chalaĩ atã apuleya
Razebhuuana 51

Sacallã suargã varutẽ
Pauitra vaincuntthathẽ
Tuzẽ sihassanna tuthẽ
Ttheui sthapuni 52

Atã nauaqhandda prathuuintu
Vaddaila tuza purussarthu bahutu
Bhazana carity mrutelocantu
Bhacta tuze 53

Tuza varnity vaincuntthaloquĩ
Qherubĩ anny Seraphĩ
Anny vaincunttha phouza sacallaiquy
Sadã stauana carity 54

Rassalla gayena manddity
Santu santu santu mhannaty
Pratapauanta dallanchea paty
Tuza namo namo 55

Tuzĩ hĩ charitrẽ barauĩ
Suarguĩ phancalĩ anny prathuuĩ
Yessaquirtimanẽ aghauy
Bharaly qhity 56

Aissy Jesu suamiyachy punne quirti
Maha bhodduue ucharity
Maga bhactanssi zũuharity
Thorẽ harussẽ 57

Naueã vaincunttha vassiyanssi
Anny sacallã deuadutanssi
Zahalẽ allinganna ubhayetanssi
Qhema cussalla 58

Panchã sahasrã varussanchẽ
Bandana thora santa zananchẽ
Qhanddalẽ deqhunu saruatrachẽ
Ulassalẽ mana 59

Yetuquea auasuarĩ
Bhodduueã bhactã mazarĩ
Deuaputru vaincunttha vari
Vollangata zahala 60

Varichã vari chalila
Anadassidha bapa zãuallĩ guela
Zauniyã ubha tthela
Maha sihassanna phuddarĩ 61

Tetha sihassana vari sobhatu
Baissala Pita saruapraptu
To suamy adimahantu
Bapu visuacha 62

Zeachẽ zẽ diue sihassanna
Hoe tẽ vaincunttha bhuuana
Charanna raqhennechẽ sthana
Srustti aghauy 63

Tĩ angulliyã dharuni
Tuquito aghauy medhinni
Zeya sada carity nimbollanny
Bhodduue sahasra qhity 64

Gayenacha rangu manddity
Qhinnu yecu nauissambaty
Stuti pauadde sadã varnity
Suamiya Deuache 65

Bapẽ putrũ deqhila
Teyassi anandu zahala
Tãua Jesu suamiyẽ namascarila
Apula Pita 66

Mhanne zaya namo aparampara
Anadassidha Bapa Paramesuara
Saruachea suamiya rachannara
Vaincunttha raya 67

Meã ga tuzy nama quirti
Nauaqhanddã mazi viqheati
Praghatta quely ga vaincuntthapati
Zagatrathẽ 68

Zẽ caryẽ tuuã maza niropilẽ
Tẽ aghauẽ meã sidhy pauilẽ
Ze atme callache andacupĩ paddale
Te annile tuza phuddã 69

Adãuache utpatithẽ
Vaincunttha duarẽ ugaddilĩ teyanthẽ
Antascallu veri miyã tuthẽ
Didhala palla 70

Atã bapa zo diue manu
Saunssara rachane adĩ lagonu
Tuza phuddã maza honta anadinu
To maza deĩ bapa 71

Anny yã tuzeyã mazeyã seuacanthẽ
Saunssaru rachila lagoni teyanthẽ
Sthanẽ ttheuilĩ yethẽ
Sidha caroni 72

Tĩ sthanẽ tuzeyã bhactanssi
Punnea sariqhĩ teyã sacallanssi
Deuni tuzeyã serannagatanssi
Sthapi ga bapa 73

Yetuquẽ Jesu suamy bolatã
Utthila anadassidhu pita
Yeru yerassi zahala denta
Qhemallinganna 74

Bhetty pahaueya doganchy
Dattata mandy suarga vassiyanchy
Anandata vaincunttha sthanachy
Ti cauanna vaqhannaue 75

Piteya putra allinganna hontã
Vaincuntthĩ anupami anandata
Dahy suarga addhalla rahanta
Ussallaly dharastry 76

Gaghanamanddallī ambharī
Megha paratalleti cheari
Vittaliya samudra lahari
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Tāua cae þole suarguincha Pita
Mhanne alassi ga mazeya suta
Mazeya tatuacara putra
Prati snehachea 78

Castta patalassi apramita
Satua raqhilẽ antu pariyenta
Suarga prathuuy mazi suasta
Quelẽ tuuã 79

Mhannoni suarguī anny saunssarī
Sarua prapti didhaly tuzã carī
Atã addhallapadī raze cari
Mazeya cumara 80

Mī tuze sacallaica vairy
Tuzeyã charannã tallī ghaly veri
Baissaī mazã daqhinna carī
Mazeya cumara 81

Yetuquẽ piteyana putrassi bolunu
Punnaty punnaty allinganna deunu
Vichitra sihassana niropunu
Didhala baissicaru 82

Aissa Christu suamy Deuacumaru
Guela chaddunu vaincunttha nagara
Bapẽ apulea daqhinna cara
Baissauila teyathẽ 83

Maga bhactanssi nihalluni
Mhanne ya re moqhepada sthanī
Mazeya putrache ractẽ caroni
Tarile ze 84

Zẽ sarua suqha vaincunttha mucti
Tumanchea taraca nimitī
Tumanssi zoddaly ti aqhandditi
Bhogũ yauẽ 85

Ya utara bhacta ulassale
Doni cheari prannipata quele
Maga stuti carite zahale
Deua Bapachy 86

Mhannaty zaya zaya Deua sateuanta
Anathanatha visuabarita
Saruasrastta carunnauanta
Paramesuara 87

Sarua manu quirti suarga saunssara
Tuza yecachi phaue datara
Tuze pauadde aparampara
Nauarnauaty 88

Tuuã suarga prathuuichy rachana quely
Manuxe yati rachily
Ti apule aparadhẽ nassaly
Deuachara passoni 89

Panna amanchy tuuã daya carunu
Apula putru vaincunttha .hounu
Amanche soddauanne patthaunu
Amã tarile bapa 90

Sayassẽ vinna tuuã amã rachile
Panna sayassẽ vinna nahī soddauile
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Amoliquẽ 91

Mhannoni tuza Bapa crupauanta
Anny tuzeya Putra Jesu Christa
Anny Spirita Santa
Upegu manitõ 92

Yetuquẽ bolaty santa mahanta
Tāua Deuo arute ya re mhannata
Snehẽ caroni allinguita
Hrudaya sary 93

Patriarcã sacallaicanssi
Abrahaõ Isa Iacossi
Prophetã anny yerã bhactanssi
Didhalẽ allinganna 94

Maga mhanne Jesu putra parissize
Tuza meã vopilẽ nitichẽ vozẽ
Atã yã sacallaicanssi ttheuize
Apapulã sthanī 95

Tāua bhacta vinauity sacallaica
Mhannaty Jesu visuataraca
Crupalla suamiya aica
Vinanti amanchy 96

Amī tuzeni dharmẽ assaũ suargaloquī
Panna amanchea cuddy mruteloquī
Mrutique vigaraliya sacallaiqui
Teyã cadī ziuauissy 97

Tiya amã sauẽ saunssarī
Zuzhatã casttaualiyati bharī
Teyã casttã phalla vaincunttha nagarī
Denssy cadī Christa raya 98

Jesu mhanne manuxe zadĩ maraty
Tadĩ atme ze baraue hati
Te apapule diuassĩ suarguĩ yenty
Cuddy nayety sauẽ 99

Yecuchi dinu cuddĩ auaghiyã
Zo didhala to pataleya
Utthitila ziuanta houniyã
Manuxe aghaue 100

Teyã vellã sacallaica locu utthity
Casttanchẽ phalla bhogũ yenty
Yeque samaĩ suqha pauaty
Vaincunttha antu 101

Mhannoni tumancheã bandu varganthẽ
Sanqhetu hoe veri teyanthẽ
Tãua veri tumĩ yethẽ
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Tantancheã punnea sariqhẽ pahanta
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Bhactanchiya 106

Tethila anandu hontaye sacallã
To pahantã napahaue ddollã
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Cauannacheni 107

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Caruni Paramesuarachy bhacti
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Zeyacheni crupe xastracathana
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Teya suamiyacha dinẽ dinĩ
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Zo saunssara dossancha sãuharu
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Zennẽ pauize paila paru
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Zo moqheraza vaincuntthapati
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Zeyachy nacaritã bhacti
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Teya Jesu suamiyachy catha vitpati
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Ze teyathẽ satemanity
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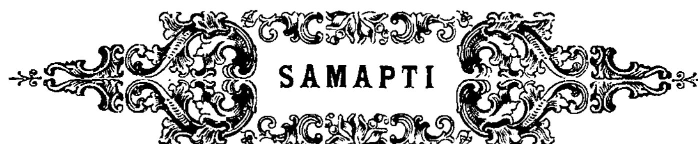
Jesu suamy bhactancha caiuary
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Aissy c*a*thechy vitp*a*ti
Aica zẽ sanguit*a*lẽ *a*lp*a*m*a*ty
Tẽ Christ*a*dassu c*a*ry vin*a*nti
Qhema quize *a*gneanathẽ 123





VOCABULARY



NOTE

The supplementing of a vocabulary to the present edition of *The Christian Puránna* came as an afterthought, the original intention being to bring out only the Text and its appurtenances, together with a biographical notice of the author and an *Introduction*. Hence while complying with the wish expressed by the public in general and by some competent judges in particular, that the great religious epic should be rendered easily useful to the people at large by the addition of what would facilitate the understanding of the text, it has however not been possible, for considerations of both time and labour, to do more than indicate, though with sufficient accuracy, the meanings of the hundreds of words employed by the author. But the following vocabulary will, it is hoped, be found helpful enough, comprehensive as it is, containing, besides all archaic words and words of foreign origin, many of even moderate difficulty and also some used in ordinary parlance. The meanings given, however, are 'textual' in the strictest sense of the word, and closely follow the order in which the corresponding vocables are used in various senses in the 'context' throughout the portly volume. Besides, in places where no dictionary meanings could be found, or where those found were insufficient to bring out the special sense obviously intended by the author, the meanings given have been carefully studied and checked by reference to the Bible as well as by a critical examination of the 'context.'

In view of the limited object of this vocabulary, derivations of words have, as a rule, had to be abandoned. But a few derivations here and there, and also the modern forms of some of the words have been supplied, wherever thought desirable, all such additions being made in Roman characters and according to the system of transliteration used in the text, for the convenience of readers in general. In giving the meanings, numbers of page and stanza, though not in the order of the context, have been indicated in places, for the purpose of verification. Wherever a given meaning was not traceable in books of reference, etc., it is to be understood that it is more or less conjectural, the conjecture, however, having been based mainly on a careful study of the context. Such meanings will be found marked with the sign of interrogation against them.

All the words contained in this vocabulary may be classed under the following parts of speech: Noun, Verb, Adjective, Adverb, Preposition, and Adverbial and Prepositional phrases.

In the alphabetical arrangement of the words as accomplished, it has not been possible to pay any attention to double consonants, as these are a matter for the mind and the ear rather than for the eye, as far as Fr. Stephens's system of transliteration is concerned. An example would make this clear: *ana* meaning 'anything other than that spoken of' and *ana* meaning 'victuals, food, etc.'; have had to be printed close to each other, though the latter contains a double consonant whilst the former does not. But to transfer the second *ana* to some other place because of its pronunciation, would not only be

against an alphabetical arrangement, but also, and chiefly, against convenience of reference aimed at by such arrangement.

The remark made above also applies to the short and the long sound of 'u' and 'i' in the words annotated. For reasons similar to those mentioned, these sounds have had to be left to the reader, as far as their pronunciation is concerned.

As regards compound words, wherever it was not possible, for orthographical or other reasons, to split up the compounds and annotate the components in separate places in alphabetical order, without sacrificing clearness, the compounds themselves have been annotated; while most of the compounds, however, have been split up, the meanings of the components being given separately in the alphabetical arrangement.

Only singular forms of nouns have been annotated, except in rare instances where it was found quite necessary to give the meaning of a noun in the plural number. Such nouns, however, as are obtained by the addition of the suffixes '*cara*' '*panna*' etc. to the adjective forms, may, though not in every case, be looked for under their corresponding adjectives.

Both as regards many of the nouns and as regards many of the adjectives given, it is necessary to bear in mind that their vowel terminations—such as 'u' and 'y' or 'i' used by the author, whether to distinguish the singular from the plural as *caru*' (one hand) from '*cara*' (several hands), or to give to adjectives endings similar in sound to those of the nouns they qualify, by way of 'declining' them, as it were, after the fashion of the poets—have been dropped, the ordinary termination '*a*' being substituted for them. This has been done in order to preserve uniformity and especially to give the natural endings of the words as uneffected by the poet's artifice.

Apart from this and the giving of the verbs in the infinitive form, and the nouns in the nominative case, with a few exceptions here and there, all the words annotated have been copied out as found accurate in the light of a careful collation of the MSS., the spellings, whether suggesting old and 'provincial' peculiarities of pronunciation or following modern and refined ways of speech, being retained without alteration. Different spellings of the same words, have also been given to facilitate reference.

The meanings of adjectives used as nouns by the poet, may easily be inferred from their adjectival meanings.

N. B.:—The following abbreviations have been used: ad. = adverb; adj. = adjective; caus. = causative; E. = English; esp. = especially; f. = feminine; gen. = generally; K. = Konkani; Kan. = Kanarese; lit. = literally; M. = Maráthi; m. = masculine; metaph. = metaphorically; n. = noun; nt. = neuter; P. = Portuguese; p. = page; pl. = plural; prep. = preposition; S. = Sanskrit; st. = stanza.

J. L. S.

a

abadha, (S. a and bhadra), lax, wicked, improper.
aballa, want of strength (moral or spiritual).
abhanga, a hymn or prayer to God or Christ, written in the '*abhanga*' metre; (somewhat loosely used by the author).
abhangapanna, the quality of continuing without a break.
abhaguinni, *f.* of abhaguy, unfortunate, hapless.
abheantara, (S. abhentaram), remote; *n.* mind or heart, inner part; an incomprehensible object.
abheassa, practice, exercise.
abheassannẽ, to practice or study; to do habitually.
abhenga, inunction previous to ablution; rubbing the body with unctuous substances.
abhimana, respect, honour.
abhinaua, new, fresh; hence probably, strange.
abhiprauo, import, meaning, opinion, report.
abhiurudhi, prosperity; increase.
abhra, a cloud: a collection of water.
abhramanddalla, the sky, the heavens.
abhrapattalla, an assemblage of clouds.
abillaqhanna, eager desire, craving after.
abillaqhu, *see* abillaqhanna.
abilloqhannẽ, to look at with desire, intently.
abistta, propitious-looking; desirable, pleasing. (?)
abuza, fallen, disgraced; doltish. (?)
acalla, surpassing the understanding, unknowable.
acallita, unknown; unknowable.
acarmagati, evil conduct, misdeed.
achagalla, foul, indecent, obscene.
achatta, wild; devious; eccentric.
achuca, unmistakable; correct, accurate.
acralla, frightful, terrible, dreadful.
acrandannẽ, to cry loudly, to wail.
acrunna, misdeed, fault; loss of favour, of mercy. (?)
acrussi, *f. adj.* from acrussannẽ, to shrink, shrivel.
adaiua, unfortunate, miserable.
adbhuta, strange, surprising, amazing.
addala, distressed, straitened.
addhalla, firm, unshakable;—pada, state of stability; hence eternal happiness;—panna, stability.
adeapĩ, until now, hitherto, still.
adeqha, unseen; escaping observation; concealed.
adhama, vile or bad; *n.* a vile or bad person.
adhara, the lower lip.
adharmata, unrighteousness, wickedness; sin.
adhatta, excessive, immense, intense.
adheya, (S. adheayah), chapter.
adhira, impatient; unsteady; discouraged.
adicata, (S. adhica), exceedingly.
adogati, (S. adhogatih), hell; state of being damned.
adouadana, adomuqha, with downcast face; abashed.
adrustta, invisible.
agama, inaccessible, unknown, unknowable; secret.
agada, *lit.*, bottomless; considerable; very long (as applied to distance).
aghora, formidable, dreadful, shocking; (applied freely to objects, places, actions).
aghory, horrible; vile; hateful; (used freely of persons inspiring fear, amazement or disgust).
agneana, (S. ajnany *), ignorant.
agnebhanga, (S. ajna and bhanga), breach of command.
agnibanna, a fiery arrow.
agnipassa, a fiery snare.
agnizalla, flames of fire.
agochara, inapprehensible by sense, impossible to understand, inscrutable.
agra, head-end; top.
ahancara, pride, haughtiness; agitation, commotion.
ahoratra, *lit.*, the period from sunrise to sunrise: a day of 24 hours; during the whole night.
ainssa, a bait; a bit of food put on a fish-hook; *p.* 101, *st.* 37.
aleqha, countless, immense.
allauinnẽ, to warble touchingly or melodiously; to implore or entreat by tender appeals, to soothe and lull (an infant) by soft accents, etc.
alotta, unreceding; unchanging, firm.
amangalla, defiled, impure.
amara, immortal, deathless.
ambara, the sky, the heavens.
ambhari, *f.* ethereal. (?)
amite, numerous; countless.
amogha, efficacious; availing; precious.
amolica, priceless, invaluable, precious.

* In such newly-added words in which Fr. Stephens's system of transliteration was found not quite adequate to bring out the correct form, the spelling has partly been determined otherwise. Cases of this kind, however, are not frequent.

amruta, nectar; the supposed drink of the gods, according to the Hindus.
ana, anything other than that spoken of.
ana, victuals or provisions; especially used of bread, rice or other farinaceous food.
anabhozana, consumption of food.
anachhetra, a place where food is distributed.
anadina, every day, constantly.
anamana caranne, (S. anumanam=similarity; hence probably, being as before), to heal, to cure.
ananda, (S. anandah), joy, pleasure.
ananta, infinite, endless; countless.
anassaranne, (anussaranne), to conform oneself to, to move by entreaties, etc.
anachary, one who does not conform oneself to prescribed rules of conduct or life; a wayward person.
anadassidha, (S. anadisid-dha), established from eternity.
anamica, an individual of any of the low classes beyond the division of Sûdra.
anarthu (S. anartham), evil; calamity, wicked design.
anatha, helpless; forlorn.
ancura, a sprout or shoot.
anda, (andha), blind; n. a blind man.
andaca, a blind person; adj. blind;–panna, blindness.
andhacara, darkness, (physical, mental or moral).
andhara, darkness.
ane ana, (S. ane ane), different; various; n. different subjects.
aneagati, other course, other direction; also another life, i. e. life either in heaven or hell.
aneauo, injustice: an unlawful act.
angabhara, bodily gravity and power.
angana, a woman; a wife.
angara, (angara), a live coal.
angicaranne, angicaranne, to accept, to espouse (a cause, etc.).
aniuara, (aniuarya), excessive, immoderate, superabounding.
anta, termination, end; extent; numerical strength.
antacala, time of death.
antara, estrangement; failure or shortcoming; difference; distance; in compounds, it has sometimes the sense of 'within', 'in', 'between', etc., e. g. sabdantarī = between the words, i. e. implied in the words.
antaura, vital parts; the bowels.
antaury, wife.
antichristu, P. antichrist.
antragolle, (antargala), the entrails.
antraqhe or antraqhe, (S. antariksham), in the heavens.
anuchita, improper, unpleasant.
anugnea, (S. anujna), command, bidding.
anugraho, favour; grace; kindness.
anumananne, to infer, to deduce a conclusion; to conceive; to resolve; to plan in thought.
anupama, incomparable, matchless, superfine.
anussaranne, see anassaranne.
anussaru, homage; offering; suffrage. (?)
anuuada, argumentation; discourse or conversation.
anuuadanne, to answer; to discourse.
anuuisuassa, unbelief.
anzana, anointing; application to the eyes.
apada, (S. apada), suffering, torments.
apaghata, suicide; violent death.
apamananne, to treat with insults, disgrace.
aparampara, (S. a, not and paramparīya, handed down), infinite, boundless.
aparatra, the end of the night; late at night.
aphara, (apara), numberless, boundless; abundant.
apraghatta, unknown, unpublished, secret.
apramada, severe measures or cruelty, taking serious notice of a fault, etc. (?)
apramanna, excessive, without limit.
apramartha, offence, grievous fault. (?)
aprasta, (S. aprasasta), improper, unpleasant.
aprayassa, facility, ease, absence of difficulty.
apura, insufficient, wanting.
apurua, miracle; unparalleled deed; adj. marvellous; wonderful;—ta, a strange occurrence.
aqhandda, entire, whole, complete; unpieced or not made up of pieces; uninterrupted.
aqharcanne, to utter; to recite. (?)
aqheana, (S. aqheanam), a tale, story.
aqhera, (akshara), a letter of any alphabet.
aranne or aranne, a forest.
araqha, away with him! down with him! (?)
argadana, an offering or prayer of thanks.
argue, see argadana.
arguedana, arghedana, see argadana.
arpanne or arpinne, to offer.
aruchi, want of appetite.

artha, object, aim, end.
arti, desire, longing.
arunna, aurora; the sun; the morning twilight.
ary, enemy, one acting against.
ascharye, aschariye, ascharyẽ, marvel, wonder.
asrama, (S. asramah), abode; homestead.
asrauachana, (S. asiruachanam), blessing, wishes for success.
asronny, *lit.*, without (human) body; inaudible, not perceptible to the sense of hearing; hence any such communication vouchsafed by God.
asrunnita, unheard by the ear but appealing to the heart.
asrunny, *see* asronny.
asruada, (S. asiruadah), *see* asrauachana.
asrupata, flow of tears.
assamassassa, (S. assamassa?), unlimited, immense.
assanqha, assanqheata, numberless, innumerable.
assectata, (S. asactata), weakness, frailty.
asseriri, bodiless; asseriri vacha, *lit.*, bodiless speech; a divine utterance; a voice from heaven.
assira, *K.* narrow, strait.
assiuara, assĩuara, a horse or horses; (in S. it means, horsemen).
assudha, (asud-dha), blood.
asta, set or setting (of a heavenly body).
astamana, *see* asta.
asti, (S. asthin), a bone.
asua, a horse.
asuasalla, a stable.
atenta, very much or great; exceeding.
ateza, (ati and teza, corrupted into at-teza), exceedingly bright or lustrous.
athira, (asthira), unsteady, constantly tossed about.
atita, a guest; one who seeks hospitality.
atitha, *see* atita.
atoza, (ati and toza, corrupted into at-toza), extreme astonishment or amazement.
atthaua, bottomless; unknowable.
attuca, barren, desert-like. (?)
auacalla, decline, sinking in splendour or grandeur, disgrace.
auacaranna, a deed of offence; commission of what ought not to be done.
auachita, unexpectedly or unawares.
auacta, mishap, evil, anything untoward.
auadassa, adversity, misfortune, wretched plight.
auaddannẽ, to be pleasing, delightful or agreeable unto.
auaddata, that which is delightful, or pleasing to; the quality of being delightful.
auadhana, attention.
auadharannẽ, to listen to, to attend to.
auagati, unhappiness, misery.
auaghadda, difficult; impossible.
auagnea, (S. auajna), detriment; disregard.
auagunna, vice, wickedness; *adj.* wicked.
auaruxanna, (S. a and varshannam), drought, failure of rain.
auaruxenna, *see* auaruxanna.
auasta, anxiety; absorption of mind in a racking thought; worldly cares and desires. (?)
auasuara, chapter, time, juncture.
auatara, incarnation.
auatta, wrong path; improper course; also, a pit.
auecta, ineffable; unknown; not manifest.
aueqha, thoughtlessness, incautiousness, imprudence.
auessa, (auesa), a fit of rage; excitement.
auessannẽ, to be put out with, to be excited against.
auessa, new-moon day. (?)
auichara, thoughtless; imprudent.
auidea, ignorance; absence of spiritual light.
auilloqhannẽ *see* abilloqhannẽ.
auinassa, indestructible, imperishable.
auiueqha, *see* aueqha.
auttha, three and a half.
ayucta, improper.
azagara, serpent; a python.
azannapanna, ignorance; want of sense or knowledge.
azinta, unconquered.
ãuhera, abandonment, slight; disgrace.
ãuherannẽ, to disregard; set at naught.

a

acanta, a very grievous misfortune; a critical juncture.
acara, plan; sketch.
acassa, the sky, the heavens.
acharanna, commission; doing.

acharannẽ, acharannẽ, to do; to commit; to follow or observe, (a rule, precept, etc.).
achara, observance of prescribed rites, ceremonies, forms, etc.
achary, a conductor of religious ceremonies.
achheadannẽ, to cover over; to conceal or hide.
adallannẽ, to be smashed; to be knocked about.
addacaddã, obstructing on all sides: across every path.
adddhara, hindrance; obstruction; restraint.
addaqhalla, addaqhalla, obstruction; prevention: restraint.
addaqhallannẽ, (addaqhallannẽ), to be obstructed, impeded.
addaua, one armed with any inferior or irregular weapon.
addẽ, a beam or cross-bar.
adhara, respect; homage; reverence; help; courtesies and civilities due to visitors at meals; hospitality.
adharannẽ, to hold (an inquiry, a discourse, etc.); to undertake. (?)
adharita, helped; assisted.
adhicary, (adhicary), owner; proprietor; author; *lit.*, one who has authority; an officer.
adicary, *see* adhicary.
adimahanta, great from the beginning; (possibly, the father of ministers; first minister).
adimuhurty, (adi and murti), the original image.
adiphalla, first fruit.
adipurussa, the first man.
aditia, the sun.
agadda, *K.* a ditch; a pit; a moat.
agalla, exceeding; *p.* 3, *st.* 56. additional; that which is in excess; superior; *p.* 147, *st.* 82.
agallica, superiority; comparitive greatness; *p.* 336, *st.* 89.
agara, a plantation; an enclosure around a house, sown or planted.
agadda, *see* agadda.
agadha, a rent or gash.
aghaua, all; whole; aghauy, *f.*; aghauẽ, *nt.*
aghora, *see* aghora.
agnea, (*S.* ajna), command; permission.
agneabhanga, *see* agnebhanga.
agra, *see* agra.
ahoratra, *see* ahoratra.

aichea, *K.* of the present; *p.* 211, *st.* 159.
aitica, preparations; *p.* 77, *st.* 11.
allancara, (*S.* alancarah), ornament (of dress, jewels)
allancha, (*S.* alochana ?), consultation; taking counsel; *p.* 85, *st.* 4; deliberation.
allanchanny, *see* allancha.
allapa, (*S.* alapah), singing the praises of (the dead or absent).
allauanny, (corruption from allauinnẽ), contemplation; thinking repeatedly and intently of.
allauinnẽ, *see* allauinnẽ.
allapa, *see* allapa.
allicara, a child; (one making unreasonable importunities).
allinganna, (*S.* alinganam), embrace.
allumalla, (allumalla), little by little, slightly, scantily, drop by drop.
alluua, fondled, petted (a child).
alotta, *see* alotta.
altara, *P.* an altar.
ambula, (*K.* ambli), an ear ornament (in the shape of a small green mango). (?) *p.* 110, *st.* 39.
amula, ruler; one who holds sway or government over.
ana, separated; made apart.
ananda, *see* ananda.
anandasthana, a place for recreation; a pleasure-house.
anandata, delight, joy; *p.* 239, *st.* 80. the quality of being delightful.
ancala, marked out; hence chosen; from ancannẽ, to mark; to stamp, etc.
ancaly, *f. see* ancala.
ancholla, (*S.* anjalih), the cavity formed by putting the hands side by side.
ancholla, (anchalla), the end or border of a cloth, or garment.
anchuuannẽ, to wash one's right hand and mouth after meals.
ancury, *see* ancura.
ancuuari, *K.* a virgin; *lit.* one without child.
anddazaty, oviparous creatures; animals that lay eggs and hatch their young.
andha, (*S.* andha), *see* andaca.
andollannẽ, to swing.
anga, (*S.* angam), the body, the different members of the body taken collectively.

anganna, (S. angannam), a court-yard.
angauanna, K. a votive offering; p. 48, st. 88.
angolly, (S. angulih), finger.
angui, K. a garment; p. 92, st. 154.
anguly, *see* angolly.
angustty, (S. angusttah), *see* angolly.
anja, P. an angel.
anna, an oath, (taking the name of the Lord in vain).
anneca, numerous; also used in the sense of 'other' as a corruption of 'anniyeca'.
antoddannẽ, (atuddannẽ), to be found; to be met with.
anturannẽ, K. to spread out; p. 160, st. 46.
apaissẽ, by oneself; by itself.
apasabda, (S. apasabdah), any opprobrious term, a word of censure.
apattannẽ, to strike violently against.
apauarga, (from Maráthi apa and S. vargah), one's own class or community.
aphallannẽ, *see* apattannẽ.
apostola, P. the Apostles of Christ.
aqhepannẽ, to discourse upon; to draw up.
aqhudda, short, of deficient length; *metaph.* illiberal.
araqha, *see* araqha.
arata, desire, longing.
araty or arata, a platter containing a light, and waved with it before an idol, etc. In the *Puránna* it probably means something similar with which the Ark was equipped.
arca, P. the Ark built by Noah; also used to signify the Ark of the Covenant.
arcanja, P. an archangel.
arigalla, (S. argala), a bar (as of a door or window); p. 405, st. 124.
aroganna, eating a meal; prepared meals; food.
aroganna, *see* aroganna.
aruddha, mounted or ascended upon.
aruddhannẽ, to mount, to get astride.
arudha, *see* aruddha.
arudhannẽ, *see* aruddhannẽ.
arussa, a mirror or looking glass.
aruta, K. nearer; closer; p. 89, st. 81.
asrama, *see* asrama.
asrita, neighboured by or close to; sheltered.
asronny, *see* asronny.
assa, (S. asa), desire, longing.
assana, a seat; a chair, carpet, etc.
assannẽ, to desire, to long for; from assa; p. 303, st. 7.
assannẽ, (assannẽ), to be; p. 420, st. 14.
assaqha, (from assaguẽ ?), all; every one or the whole multitude or the mass; p. 97, st. 112.
assaque, *pl.* of assaca, *see* assaqha.
assoddannẽ, (assuddannẽ), *lit.*, to shake in a particular manner—as a sieve, for the separation of chaff, to sift; to dash aside; to shake oneself free from.
assuuẽ, tears.
asuina, the Hindu month corresponding to the English October-November.
atma, in compounds, of oneself; the soul.
atmaghaty, one who kills the soul; self-killing.
atmasuartha, self-seeking; selfish motives.
atmaza, a son.
atmaza, a daughter.
atma, also atma, the soul; the spirit.
atoddannẽ, *see* antoddannẽ.
atta, teasing; with bhauanddannẽ or bhõuaddannẽ, to harass or tire with wild play; p. 135, st. 45.
attannẽ, to be razed or levelled with; to be reduced; *lit.* to dry up and disappear.
attassa, (S. att-tta-hassah), vehement action, strong effort; also violent and frenzied laughter.
attalla, a terrace.
attally, *see* attalla.
atthauannẽ, to come into the recollection or memory; to come to mind.
atthauinnẽ, to recollect or to remember.
auaddannẽ, *see* auaddannẽ.
auagha, (auagha), *see* aghaua.
auarannẽ, to gather together, in, up; to draw to oneself; to sustain, to support; to condense; to concentrate.
auatannẽ, to invite.
auattanna, (auatanna), invitation.
auillannẽ, (auallannẽ), to clutch, to grasp tightly; to bind close; to hold or squeeze tightly; p. 260, st. 21.
ayuxe, life; the term or period of life; life-time; p. 305, st. 64.
azoni veri, as yet; till now, up to now.

b

baddiuara, *lit.*, greatness; *p.* 133, *st.* 16; boasting of one's greatness, excellence, etc.
baddiuarapanna, *see* baddiuara, *p.* 294, *st.* 41.
badhira, deaf; insensible.
bahulla, the dark half of a month as opposed to 'sueta'; *p.* 40, *st.* 44; also means, many or much in Maráthi poetry.
bahuuassa, widely spread tidings; noising abroad; *p.* 480, *st.* 8.
ballalique, *K.* from ballalica, infirmity and ailing; *p.* 327, chapter-heading.
ballatcara, (*S.* balatcarah), violence; force.
ballauaddẽ, strongly; vehemently, forcibly.
ballhuaddẽ, *see* ballauaddẽ.
ballhya, mighty; from bally.
bana, a garden.
banacara, banacara, a gardener, a woodman.
banastalla, a tree; *p.* 347, *st.* 63.
bandi, captivity.
bandighara, place of confinement.
bandizana, a retainer; a herald. (?)
bandu, (S. bandhu), a brother; a relation.
bara, *K.* a rib.
barana, good, fit, proper; barauy, *f.*; barauẽ, *nt.*
babary, *adj.* disorderly or loose; (?) babarea zhantty, disheveled or disorderly tresses.
babulli, a certain wild moss; *p.* 179, *st.* 11; babhulla is a tree of the genus Acacia.
bagaddẽ, from bagaddannẽ, to skip, jump, frolic, etc.
bahe, *pl.* of bahu, the whole arm.
bahea, *pl.* of bahy; *see* bahe; *p.* 380, *st.* 14.
bahi, side; *e. g.* dohĩ bahĩ, on both sides.
bahila, (*K.* for baherila), which is without, or outside.
bahira, bahiri, (*K.* for *M.* bahera), *ad.* outside, without.
bahutta, an ornament for the arm.
baizy, a respectful term of address to a female.
ballamaty, child-like mind: poor undeveloped faculties.
ballanna, gallery. (?)
ballanni, *see* ballanna.
ballauayessa, tender age; child-hood.
banddauala, resources; *p.* 240, *st.* 4; (In *Kan.* banddauala means, capital).
banduque, *pl.* of banduca, a fastener; a latcher.
banna, an arrow.
banny, *K.* edge, brink; *p.* 318, *st.* 36.
barica, fine; nice; slender, thin.
baricara, a sentry or sentinel (who watches by his turn).
bauaddannẽ, to set (the sun etc.); *p.* 187, *st.* 101.
bauĩ, baĩ, (In *Kan.* bavi, *K.* baĩ), a well; *p.* 94, *st.* 48; *p.* 64, *st.* 29.
baulẽ, an effigy, image or figure generally; a doll or puppet.
bautisma, *P.* the Sacrament of Baptism instituted by Christ for the purification of man from original sin.
bautizara, *P.* with carannẽ, to baptize.
bedduca, a frog.
bhactaraqhiamanny, the crown (the jewel) of protectors of devotees; *p.* 243, *st.* 68.
bhacti, devotion.
bhactiuanchhalla, filled with devotion, greatly devoted; *p.* 214, *st.* 67.
bhactiyoga, (bhactiyogue), worthy of being devoted to (God); *p.* 266, *st.* 57.
bhaddanga, *lit.*, liberal, munificent; *metaph.* utter, out and out; *p.* 385, *st.* 12.
bhadra, fine; strong; auspicious-looking; proper.
bhagassannẽ, *K.* to forgive; to be forgiven.
bhalataissa, like whatever one pleases.
bhalata, any without specification; whatever.
bhalatetha, wherever possible; *lit.*, wherever desired.
bhala, respectable; good; worthy; creditable.
bhangannẽ, to fall off; to be ruined.
bhanzannẽ, to put an end to, to destroy, also to be ended, to be destroyed.
bhaquila bhozana, a comprehensive term for things eatable, or the alimentary necessaries of life; *p.* 336, *st.* 81.
bharatẽ, fulness; full measure (of sins, sufferings, etc.).
bharauanssa, hope.
bhara, (bhara), a bundle; *p.* 118, *st.* 58.
bhari, a bundle; *p.* 57, *st.* 47; matter merely to fill up; *p.* 415, *st.* 102.
bharzinnẽ, to broil; *p.* 507, *st.* 29.
bhasmacara or bhasmacara, reduced to ashes; *p.* 167, *st.* 67; *p.* 136, *st.* 75.

bh*aua*, the world with its pleasures and pains, business and cares.
bh*aua*c*a*rm*a*, the sins of the world; *lit.*, the good and bad done in the world.
bh*aua*ndd*a*nnẽ, *see* att*a*; to whirl; to wheel circlingly; to lead a wild dance after.
bh*aua*niti, the judgment of the world by God.
bh*a*uix*a*, future; *adj.* pertaining to the future.
bh*a*yach*a*quit*a*, confounded with fear.
bh*a*yan*a*c*a*, fearful, dreadful.
bh*a*yanc*a*r*a*, (*S.* bh*a*yanc*a*r*a*), fearful, dreadful.
bh*a*yassur*a*, (bhyassur*a*), dreadful; fearful.
bh*a*ye, *see* bheuo.
bh*a*yencu, fear, dread.
bh*a*z*a*n*a*, bh*a*z*a*na, offering, worship or homage.
bhag*a*, (*K.* bag*a*), a bend or curvature, bhag*a* dennẽ, to give way, to sink under; *p.* 14, *st.* 107.
bhag*a*nnẽ, to grow lean: to loose flesh.
bhagueu*a*nt*a*, blessed; holy; supremely happy.
bhaluua, a bear; bhalu is more commonly applied to an old female jackal that isolates herself from the troop, is purveyoress to the tiger, etc.
bhandd*a*nn*a*, a quarrel or dispute.
bhandd*a*nnẽ, to quarrel; to dispute.
bhanddar*a*, (*S.* bhanddaram), a treasure, a treasury.
bhanddary, a treasurer.
bhann*a*ss*a*, dinner; meals. (?)
bhann*a*ssã gh*a*r*a*, kitchen.
bhannẽ, a diner; a dinner table; probably the plate off which food is taken; meals.
bhanu, the sun.
bhanz*a*nnẽ, *see* bh*a*nz*a*nnẽ; bh*a*nzany, *n. f.* formed from bh*a*nz*a*nnẽ, meaning destroyer.
bhaqh*a*, baqh*a*, promise; assurance.
bhaquity, from bhac*a*nnẽ, to tell or to say, to utter, used with c*a*runna, cacull*a*ty and similar words.
bhar*a*, a host or body (of men); weight.
bharĩ, and sometimes bhari, *ad.* greatly; exceedingly.
bhasc*a*r*a*, the sun.
bhass*a* or bhassa, a language.
bhassannẽ, to utter, to speak out; to seem; also, to shine.
bhatti, a place in the sea or river which appears at low water or in shallow parts; a shoal, sandbank, etc.
bhau*a*, faith, confidence.
bhau*a*na, thought; supposition; desire.
bhau*a*nnẽ, to have in mind; to please or suit, to be agreeable to; to seem, to be felt.
bhauarth*a*, faith; bhauarthy, having faith.
bhauo, *see* bhau*a*.
bhaz*a*nnẽ, to roast.
bhazy, a general or common term for plants, and their fruits, flowers, leaves, and roots, that are used as vegetables.
bhed*a*nnẽ, to pervade, to enter into; to be pierced, to be split or sundered, as it were.
bhedd*a*chit*a*, discouraged, dispirited.
bheddussauinnẽ, bheddus*sa*uinnẽ, to intimidate or frighten.
bhedic*a*, piercing, sharp.
bhennẽ, through dread, fear; from bhinnẽ, to fear, more directly from *K.* bhẽ (*S.* bhy), fear.
bhery, a large kind of kettledrum.
bhett*a*, visit; an offering, a present.
bhett*a*nnẽ, to visit.
bhett*a*uinnẽ, to offer up, to present.
bhetta, an offering, a present.
bheuo, fear, dread.
bhidd*a*, regard, reverential or regardful respect towards; fear.
bhidd*a*nnẽ, to bring into conflict, to make to collide or clash.
bhil*a*, *lit.*, black as a Bhil of Khandesh; or 'pitch-dark'; midmost, or the dead of (noon, night, etc.); *p.* 41, *st.* 59.
bhin*a*, from bhin*a*nnẽ, to penetrate, to get entangled into.
bhin*a*, divided, split, separated.
bhinnẽ, to fear or dread, to be afraid.
bhiqha, alms.
bhiquec*a*, (*S.* bhikshuk*a*h), a beggar.
bhirbutty, (*K.* bhirmutti), a kind of insect making a shrill sound; a cicala. (?)
bhirẽ, *K.* a brood.
bhitur*a*, bhitura, bhituri, within, inside.
bhob*a*lla, (bhop*a*lla), a gourd or pumpkin.
bhocta, one who enjoys or experiences.
bhodduua, (*K.* bodduvo), an angel.
bhog*a*, enjoyment (of the pleasures of life).
bhog*a*nnẽ, to enjoy; to suffer or undergo; to affect (as suffering, emotion, etc.).
bholl*a*, correctly bholla, *m.*; bholly, *f.*; bhollẽ, *nt.*, meek; simple.

bhonquit*a*, from bhonc*a*nnẽ, to howl (as a jackal).
bhou*a*nnẽ, *K.* to wander about, roam.
bhouxe, prosperity; probably from *S.* bhūy*a*s, *adj.*, much, abundant. (?)
bhoz*a*nachannẽ, to dance in honour of. (?)
bhozi*a*, an eatable.
bhõu*a*dd*a*nnẽ, to roll; to turn round; to stretch around; *see* bhau*a*ndd*a*nnẽ.
bhõu*ara*, a large black bee.
bhõu*a*ry, a head ornament of females of the shape of a bhõu*ara*.
bhõuin*a*nnẽ,* poetical for bhõu*a*nnẽ, to hover over or around (afflicting or troubling).
bhõuiya, *pl.* of bhõu*a*i, an eye-brow.
bhr*a*m*a*nn*a*, going round, circuit, course, gyration.
bhr*a*m*a*nnẽ, to be giddy with joy or pride, etc., to wander or roam—the mind; to go round.
bhr*a*m*ara*, *see* bhõu*ara*.
bhr*a*m*a*uinnẽ, *metaph.* to make to run after; to allow to be carried away.
bhr*a*tara, (*S.* bh*a*rtri,—*note the pronunciation of 'ri' in this and similar words*), a husband.
bhranti, fear, suspicion.
bhrat*a*, (*S.* bhratri), a brother.
bhucall*a*, *lit.*, time of hunger; famine, dearth of food.
bhucalla, hungry-looking (man, etc.), gaunt.
bhucti, (*S.* bhuctih), eating, enjoyment.
bhum*a*, an ant-hill.
bhum*a*m*a*ye, full of ant-hills, hence utterly ruined.
bhumicamp*a*, earthquake.
bhumig*a*t*a*, razed to or levelled with the ground.
bhumiu*a*incuntth*a*, (*S.* bhūmih and v*a*icuntth*a*h), Paradise in which the first human beings had been placed till their fall.
bhup*a*ty, a king; *lit.*, lord of the earth.
bhupall*a*, *see* bhup*a*ty.
bhut*a*, an element such as fire or water, etc.; an evil spirit, the devil; a creature.
bhuu*a*n*a*, a world or kingdom.
bhuu*a*st*a*ll*a*, the earth.
bhux*a*nn*a* or bhuxenn*a*, an ornament; something to be proud of.
bhuz*a*nnẽ, to fill up or block up; to be satisfied, consoled.
bid*a*, *K.* (*Kan.* bīdi), a street or lane (of a village or town).
biddar*a*, (*K.* for *M.* birhadd*a*), a lodging, a dwelling place.
bidhy, *pl.* of bidh*a* or bid*a*, *see* bid*a*.
bill*a*, a hole, especially one in which a reptile or a rodent (a mouse, a rat, etc.) lives.
bimb*a*, a short triangular reed growing in wet places; *p.* 86, *st.* 25; the disc of the sun or of the moon; the sun or the moon; *p.* 510, *st.* 11.
bimb*a*nnẽ, to dawn; to appear.
biyechã, from biz*a*, the second day of the waxing of the moon.
biz*a*, seed.
biz*a*per*a*nnẽ, sowing the seed.
biz*a*st*a*, trees, etc.
bizẽ, journey, travel.
blasphemy, *P.*, *cf.* *E.*, a blasphemous utterance.
bobant*a*, probably from bomb*a*l*a*nnẽ, to set up an outcry, or more directly from bomb*a*, an outcry.
bol*a* ttheu*a*nnẽ, to lay blame upon.
bollauinnẽ, boll*a*uinnẽ, to conduct or bring on his way (a guest or friend who is leaving one's house) by accompanying him for a short distance; *p.* 442, *st.* 73.
bomb*a*ddy, incapable of articulating; stammering.
bomb*a*lla, a bubble.
bomb*a*lly, the eye-ball, the pupil and iris.
bomball*a*, b*a*mball*a*, hugely blazing, dazzling or glaring (a lamp).
bonch*a*ra, toothless or gap-toothed; bonch*a*ry, *f.*, bonch*a*rẽ, *nt.*
bonẽ, prepared food, victuals; viands; an offering (of victuals; or of some eatable to an idol).
boz*a*nachannẽ, *see* bhoz*a*nach*a*nnẽ.
br*a*mh*a*cully, the Brahmin race.
br*a*mh*a*puri, all the Brahmins in a town; *lit.*, a town the inhabitants of which are all Brahmins.
bruh*a*sp*a*ti, the planet Jupiter.
bubhucar*a*, a loud whooping sound, uproarious shouts.
bud*a*budacar*a*, agitation, commotion; *lit.*, bubbling.
budd*a*c*a*lly, a plunge, a dive.

* Such poetical forms as chalin*a*nnẽ for chal*a*nnẽ, dhãuin*a*nnẽ for dhãu*a*nnẽ, din*a*nnẽ for dennẽ, v*a*ddhin*a*nnẽ for vaddh*a*nnẽ, etc., have been omitted from this vocabulary, as they can easily be identified with their ordinary unaffected forms.

buddī, underneath, from budd*a*, bottom or lower part.
budh*a*, the planet Mercury.
budh*a*u*a*nt*a*, *K*. head-man, foreman.
budhim*a*ntr*a*, counsel, advice.
buneady or bune*a*d*a*, *K*. foundation; (used in his Preface by the author).
buquiya, *pl.* of buquy, a blow with a side of the fist.
burinz*a*, a bastion.
buz*a*nnē, *see* bhuz*a*nnē.
buzau*a*nn*a*, *K*. consolation.
buzauinnē, to console, comfort; *lit.*, to explain.

C

c*a*d*a*lly, the plantain or banana tree.
c*a*d*a*n*a*, battle, fight.
c*a*dachit*a*, at any time, at some time or other; perchance.
c*a*dachitī, *see* c*a*dachit*a*.
c*a*dd*a*, the hollow above the hip, the flank.
c*a*dd*a*c*a*dd*a*nnē, to quake or tremble, through excessive fear, cold, etc.
c*a*dd*a*dory, a zone or girdle.
c*a*dd*a*guē, a wristlet, a ring of coloured glass.
c*a*dd*a*i, a cauldron.
c*a*dd*a*t*a*r*a*, exhausted, weary and worn.
c*a*dd*a*t*a*r*a*nnē, to be exhausted of or emptied of (as wounds of blood); to be exhausted and faint.
c*a*dd*a*u*a*ll*a*, *K*. either of the two sides of the body which contain the ribs.
c*a*dd*a*uinnē, (c*a*ddh*a*uinnē), to boil.
c*a*dd*a*, a cliff or precipice; a granary.
c*a*dduu*a*, bitter.
c*a*dduu*a*nni, bitterness; also, bitter water.
c*a*iu*a*dd*a*, profound contrivance.
c*a*iu*a*r*a*, taking and maintaining a side or cause, aiding; vindication.
c*a*iuary, that helps or protects, avenges or rescues.
c*a*ī, *K*. when.
c*a*latr*a*, wife.
c*a*ll*a*mby, (*K*. c*a*l*a*mb*a*), rust.
c*a*ll*a*nc*a*, a stain; a blemish.
c*a*ll*a*p*a*, a herd, a flock.
c*a*ll*a*ss*a*, a cupola, a dome; an ornament (of wood, topping a spire); a water vessel (metal or earthen).
c*a*ll*a*tr*a*, *see* c*a*latr*a*.
c*a*ll*a*u*a*ll*a*nnē, to writhe in agony; to yearn with tenderness or pity.
c*a*ll*a*u*a*ll*a*, a feeling of awe, fear; of tenderness, compassion.
c*a*ll*a*, lustre, freshness (of the countenance or person); skill, art.
c*a*ll*a*uiya, *pl.* of c*a*llauy, a kind of head ornament.
c*a*llic*a*, a bud.
c*a*lliu*a*r*a*, (c*a*lleu*a*r*a*), the body (of man or beast), generally used as the *E*. 'carcass'.
c*a*lloc*a*ll*a*, (from c*a*ll*a*nnē), knowledge, power of discrimination, information.
c*a*lly, a fight, struggle.
c*a*lp*a*t*a*ru, a fabulous tree of Indra's heaven: hence a tree which yields whatever may be desired. Applied to productive fruit trees on earth, such as the palm, etc.
c*a*lp*a*uruqhe, *see* c*a*lp*a*t*a*ru.
c*a*m*a*llinny, the lotus plant; also used to signify the lotus itself.
c*a*nd*a*, the bulb of a plant, hence the root; source; substance.
c*a*nd*a*ll*a*, horrors of war; furious fighting; possibly the same as c*a*d*a*n*a*.
c*a*nd*a*r*a*, a cave.
c*a*nd*a*rp*a*, in Hindu mythology, the god of love: hence the passion of love in all its aspects.
c*a*nic*a*, (c*a*n*a*c*a*), gold.
c*a*nic*a*qh*a*nchit*a*, (c*a*n*a*c*a*qh*a*chit*a*), inlaid with gold.
c*a*nic*a*u*a*d*a*n*a*, golden-mouthed.
c*a*niqueru, a goldsmith.
c*a*nistt*a*, the least, lowest; inferior, younger.
c*a*nn*a*, corn or grain.
c*a*nn*a*ss*a*, an ear of corn.
c*a*nn*a*u*a*ttē, grain; corn.
c*a*nnery, a shrub, (Oleander or Nerium odorum).
c*a*nnic*a*, wheaten flour, whether fine flour or meal.
c*a*nniu*a*ll*a*, merciful, compassionate.
c*a*nti (c*a*nti), bloom, beauty; lustre, sheen.
c*a*ntt*a*c*a*, thorns, thistles.
c*a*nttha, the throat: hence sound from the throat; hence the voice (in singing, *esp.*).
c*a*nttha*n*all*a*, the down or feathers of the throat; the throat.
c*a*p*a*tt*a*, guile, malice, treachery;—p*a*nn*a*, the quality of being treacherous.

capattabanda, a treacherous plot.
capalla, (*S.* capalam), the forehead, the head; *p.* 185, *st.* 71.
capatta, a door or a fold of a door; a window-shutter; the forehead.
capota, a dove or pigeon, *esp.* the spot-necked pigeon.
cara, the hand; royal revenue; tax, assessment.
caracarī, with a gnashing or rasping sound.
caraddannē, to gnash the teeth, to gnaw, bite, etc.
caranny, doing, an act.
caratallatha, the palm of the hand.
caratta, a boil or angry tumour.
cara, (*K.* caro, *M.* gara), hailstone.
carcassa, (*S.* carcasa, harsh, shrill), a clamorous attack upon or crowding around; tumult.
carē, *K.* a camel.
carmahinna, contrary to prescribed conduct.
carmatama, the darkness of sin.
carna, the ear.
carnadhara, carnadhara, a helmsman, one who has charge of the rudder.
carpuruela, a variety of the betel-plant, a certain flowering creeper.
cartaue, doing, action; deed, accomplishment.
cartauē, *see* cartaue.
carutta, (curudda), having the eye-lids contracted and almost meeting over the eye; blind.
cassada, (casida), embroidery.
cassauatty, a touchstone; test.
casturi, (castura), musk (of the musk-deer).
cathana, narrating, relating, a narration.
cathannē, to narrate, relate, tell, say.
catta, prohibition, order; *p.* 416, *st.* 137; a compact or league, often with bad motives.
cattaca, an army.
cattacabanda, drawing up of an army in battle array, ready to fight.
cattasutra, a string worn round the waist.
catthinna, hard, as opposed to soft or yielding.
catti, the loins, the waist.
cattuca, bitter; brackish.
cauadda, (*M.* cauadda; *S.* cauatty), door, shutters.
cauaddy, a cowrie.
cauallannē, to roll back; to gather together, to collect; to fold or close (as the petals of a flower); to embrace.
cauatuca, (coutuca), admiration, fondness, indulgence, delight; *adj.* wonderful.
cauatuca, fondly, indulgently.
cauadda, *see* cauadda.
cauesuara, a great poet.
cauitua, a poetical composition; also, an ornate composition in prose.
cautuca, *see* cauatuca.
caya, (*S.* cayah), the body; freshness, healthiness.
cãuacha, armour, (mailed).
caca, a crow.
cacullati, mercy, compassion; cacullaty, with pitiful complaining.
cagalla, a writ; *lit.*, a paper.
calla, (*S.* calah), death; extreme peril; an infernal demon.
calla, (cahalla), an ancient instrument of music, probably a horn or trumpet; *p.* 107, *st.* 36; *p.* 115, *st.* 59.
callarupa, *lit.*, dreadful as death; furious-looking.
callantara, used for callantarī, never, in none of the ages to come.
callē, gloom.
calliza, the liver, though commonly understood of the heart. In the *pl.* it means the internal organs or the viscera.
cama, the god of love, according to Hindu mythology: hence the passion of love, lust.
camachary, that given to lust, sensuality; *lit.*, acting without restraint.
camata, (an old *K.* social distinction), a gentleman farmer.
camatty, (camatty), a workman.
camauatta, working men, artisans; *lit.*, engrossed in work.
cambally, (camballa), a woollen and loosely woven stuff.
camica, lustful, sensual.
campannē, (*S.* campanam), to tremble, to quake, (through fear, cold, etc.).
canddaura, a small branch; a piece or portion.
cantannē, to eat away by degrees.
canta, *S.* a wife.
canttaca, *see* canttaca.
canttalla, (canttalla), disgust; sense of loathing (inclining one to vomit); *p.* 95, *st.* 54.
cantthannē, (cantthannē), to toil through (time, the world), to undergo (sickness, pain, etc.).

cantthiya, a certain kind of serpent, (with a horny body, or possibly having a cantthy, a yellow ring round its neck).
caragruh*a*, a prison.
caraphul*a*, (a Goanese corruption of caryophyll = c*a*r*a*nphul), a clove.
caryarth*a*, accomplishment of an object; *adj.* for the accomplishment of an object; *p.* 287, *st.* 9.
casmir*a*, saffron-coloured; *lit.*, saffron itself.
cass*a*, cloth, a garment; *lit.*, the hind tuck of the 'dhotar'.
castt*a*, wood.
cat*a*, skin.
catiss*a*dda, (cat*a* and s*a*dd*a*nnẽ), one whose skin is rotten; *p.* 320, *st.* 73.
catthicar*a*, catthicar*a*, a man bearing a baton, hence, a sepoy, etc.
catthiya, (catthẽ), arable ground at the head of the declivity of a rocky hill.
catthy, a stick, a staff.
cau*e*, a song or strain; a poem.
caz*a*, a work; business.
caz*a*lla, collyrium, made of lamp-black. It is applied to the eyes medicinally and ornamentally.
cazī, in the cause of, for the work of.
ch*a*catt*a*, a merry jest, a repartee; idle talk; a challenge.
ch*a*catty, *see* ch*a*catt*a*.
ch*a*cor*a*, the Greek partridge, said to subsist upon the moon beams.
ch*a*cr*a*u*a*ty, an emperor or a lord paramount.
ch*a*cresp*a*r*a*, *see* ch*a*cr*a*u*a*ty.
ch*a*cresu*a*r*a*, *see* ch*a*cr*a*u*a*ty.
ch*a*itr*a*, the Hindu month corresponding to the *E.* March-April.
ch*a*ll*a*, idiocy or fatuity; *p.* 51, *st.* 144; *lit.*, departure from a prescribed path, rule or law.
ch*a*m*a*c*a*nnẽ, *K.* to walk, to move on one's legs; *p.* 377, *st.* 67; in *M.* to be startled; to flash.
ch*a*nch*a*ll*a*p*a*nn*a*, the quality of being fickle, capricious, fidgety; *p.* 213, *st.* 27; also, activity, in a good sense.
ch*a*nch*a*llit*a*, eager; urged on.
ch*a*nchy, from ch*a*nch*a*nnẽ, *Cant*, to die,—hence ch*a*nchy p*a*dd*a*nnẽ, to be near to die.
ch*a*nd*a*n*a*, sandalwood, sandal tree; unctuous preparation of the wood.
ch*a*nddall*a* or ch*a*nddall*a*, vile, filthy, monstrous or wicked (person or deed); also, a low caste or Pariahs.
ch*a*ndr*a*, the moon; shining like the moon.
ch*a*ndr*a*y*a*, a pavilion, a canopy; (?) *p.* 11, *st.* 41.
ch*a*ndray*a*, *see* ch*a*ndr*a*y*a*.
ch*a*p*a*ll*a*, fickle, wanton; also, quick of feet; quick of bodily action.
ch*a*qhe, (*S.* ch*a*kshuh), an eye.
ch*a*r*a*nn*a*dassi, a hand-maid; *lit.*, the feminine o foot-man.
ch*a*r*a*nnẽ, to graze.
ch*a*r*a*uinnẽ, *caus.* of ch*a*r*a*nnẽ.
ch*a*r*a*ch*a*r*a*, animate and inanimate (things).
ch*a*rb*a*nn*a*, biting; *p.* 429, *st.* 50; *lit.*, chewing.
ch*a*rcha, discussion, mention.
ch*a*rchinnẽ, ch*a*rch*a*nnẽ, to smear (sandlewood ashes, etc. upon the body).
ch*a*rm*a*b*a*nda, (*S.* ch*a*rm*a*b*a*ndh*a*h), a leathern band.
ch*a*ry, a thread, a cord, hence c*a*nic*a*ch*a*ry, a gold thread; a rut.
ch*a*tur*a*, clever, skilful.
ch*a*turag*a*, skilful, clever, able.
ch*a*turd*a*ssy, the fourteenth lunar day.
ch*a*turprahar*a*, four watches or a period of 12 hours.
ch*a*tt*a*, smack and smooth, with c*a*r*a*nnẽ, to consume to the last particle; *p.* 414, *st.* 82.
ch*ã*u*a*r*a*, a chowrie, a truncheon-like whisker.
chac*a*nnẽ, (chaqh*a*nnẽ), to taste.
chachur*a*, *K.* brackish; *M.* wandering, wavy, (as applied to hair); faltering, staggering (as applied to gait).
chachury, in a reeling or staggering manner.
chadd*a*, liking or fondness.
chall*a*nni, a sieve.
chall*a*uinnẽ, to mock; to tantalize; to excite.
challall*a*, the moving (as of troubled waters); *p.* 330, *st.* 79.
champa, the Champak tree.
chandinnẽ, (chand*a*nnẽ), moonlight.
chandinny, moonlit; *p.* 256, *st.* 29.
chaqh*a*nnẽ, *see* chac*a*nnẽ.
chara, char*a*, fodder, grass, leaves etc.
chatt*a*nnẽ, to smack, to pass the tongue over, to lick, to taste.
chattu, a wooden vessel resembling a ladle or spoon.

chepannẽ, to be flattened; also to flatten.
chetauannẽ, to excite, to inflame with a desire of; seems to be used reflexively in the *Puránna*); *p.* 26, *st.* 123; to be downcast; *p.* 124, *st.* 19.
chhatra, a canopy, an umbrella, a large parasol, as an ensign of dignity; awning, protection.
chhatraca, a canopy; a ceiling.
chhaya, a musical mode; *p.* 24, *st.* 89; shade; shadow; resemblance.
chhaya, shade, also a shadow.
chhedana, destroying, cutting off.
chhedannẽ, to cut off, to burst asunder, to destroy.
chhedanu, destroyer; *p.* 201, *st.* 9.
chhidra, a hole.
chibadda, a musk-melon; also known as chibudda or zibudda.
chicola, (*K.* for *M.* chiqhala), mud, mire, muck.
chinannẽ, to spread, to set (as a snare).
chindara, a vile rag, a wretched shred.
chindry, *see* chindara.
chintauanna, chintauanny, thinking, anxiety.
chirannẽ, to split, to cut open.
chira, in *M.* a square slab; in *K.* (chiro), a granite stone.
chirebanda, built of slabs or of granite.
chitarannẽ, to draw, to paint.
chitrasalla, a (nicely decorated) drawing room; (?) *lit.*, a room containing pictures.
chitrica, a painter; an artist.
chollannẽ, to rub, to sharpen.
choqhalla, spotless, excellent, fine.
choqhatta, *see* choqhalla.
choqhallannẽ, choqhallannẽ, to cleanse, to wash.
choratta, thievish; *n.* a thief, (used as an abuse).
choudhara, having four sides.
chouqhi, with duara, a door-post; by itself, a station or post; a pedestal. (?)
choutallannẽ, to stamp and rave; to gnash the teeth.
chulla, a mouthful; the palm of the hand as hollowed to contain any liquid.
chumbannẽ, to kiss.
coddy, *lit.* a score (of particular things), probably used in the *Puránna* for "cotti" a million; a leper; *adj.* leprous.
colhalla, a vehement uproar or outcry.
comalẽ (from comannẽ or comauannẽ), to wear a faded expression, *lit.*, to fade or wither.
comba, (*K.* combo), a cock.
cona, a corner, an angle.
condannẽ, to be obstructed, blocked up, to be filled up with; to infest; *lit.*, to confine or imprison.
condda, a place of confinement; a den.
conddannẽ, *see* condannẽ.
conddaura, (*K.* canddera), a certain kind of serpent with a special sting. (?)
conddy, a throttling grasp of the hand.
confessar, *P.* with honnẽ, to confess one's sins.
confessara, *P.* a Confessor of the Church; a priest to whom one may confess one's sins.
confessora, *P.* *see* confessar.
conta, a billhook.
copata, (*K.* cupatara), a kind of bird of prey. (?)
coparuddha, coparudda, excited to anger.
coradda, empty, dry, bare; coraddy, *f.*; coraddẽ, *nt.*
cordeiru, a buck-goat; (probably the scape-goat mentioned in the Holy Scriptures). (?)
costta, (custta), leprosy.
costty, leprous.
cothambary, coriander.
couassa, (couassa), a vindicator; an avenger; an afforder of protection.
counsalia, a plan, a purpose, a scheme; *cf.* counsel.
cõualla, tender.
craddannẽ, (criddannẽ), to sport; *p.* 42, *st.* 77.
craddannẽ, *see* caraddannẽ.
cradda, (cridda), sport, frolics, merry play; *p.* 226, *st.* 14; *p.* 236, *st.* 17.
cramauinnẽ, (cramannẽ), to spend time (pleasantly); also to help another to pass time pleasantly; to travel; to go; to pass over; *p.* 256, *st.* 29; *p.* 257, *st.* 63.
creda, *P.* the Creed.
croda, (*S.* crodhah), anger, the passion of anger.
crodagni, (*S.* crodhagnih), the flames of wrath.
cruça, cruçu, *P.* a cross, the cross on which Christ died for the redemption of mankind.
crussi, cultivation; often used with vassi, conveying a comprehensive meaning.
crussica, a cultivator, a farmer.
cruualla, (curaualla), act of stroking, or fondly passing the hand over (a child, etc.).
cruuallannẽ, (curauallannẽ), to pass the hand over, (upon a child etc.) in a fondling manner, to stroke.

cubiz*a*, cockle; *lit.*, seeds of obnoxious plants.
cuchhill*a*, (*M.* cuschil*a* from *S.* cutsit*a*), malice; *adj.* hateful, detestable, vile;—pann*a*, maliciousness, wickedness.
cudd*a*, a room, a closet; also, a wall; the body.
cudd*a*budhi, a rash or mad idea; misconception; wickedness, evil inclinations.
cudd*a*lly, (cud*a*ll*a*), a hoe.
cudda, cudd*a*, false, evil, guileful; cuddy, *f.*; cudde͂, *nt.*
cudde͂, evil machinations, wicked scheming.
cuddy, a hut or cottage; a stack of (grain, etc.); the body.
culhall*a*, *see* colhall*a*.
cull*a*pall*a*cu, protector of the race of.
cull*a*u*a*nti, a nobly-born woman.
cull*a*uaddi, a field; *p.* 48, *st.* 82; *p.* 63, *st.* 3; a vulgar or familiar term for a village or district; also, a villager.
cully, (*S.* cul*a*m), a race of people.
cuncha, gloom, depression; (?) *p.* 22, *st.* 33; a brush of peacock's feathers, a truncheon; a large painter's brush or a whitewash dauber; also means, a bundle of grass.
cuntt*a*ca, a piece; *p.* 507, *st.* 29.
cuntth*a*nne͂, to be stopped; to come to a stand still, to be obstructed; *p.* 41, *st.* 70.
cuntti, limping, lameness; with cadd*a*nne͂, to limp; *p.* 319, *st.* 66.
cunz*a*r*a*, an elephant.
cup*a*, *K.* a cloud; *p.* 52, *st.* 177; *p.* 106, *st.* 22; (*S.* cup*a*h = a well).
cur*a*nginny, a female deer.
curaddi (curhadd*a*), an axe.
curcutt*a*, a cock; *gen.* a fowl.
curuttha, blind, *see* carutta; *p.* 371, *st.* 36; curutthy, *f.*; curutthe͂, *nt.*
cuss*a*ll*a*ta, well-being, welfare.
cuss*a*nne͂, to rot.
cussiry, (cuss*a*ry), art, skill, neatness, beauty.
cutt*a*, cut down; killed in fight; torn to pieces or shreds; *n.* a piece, a shred, an atom.
çircunçisão, *P.* circumcision.
çircunssidar*a*, *P.* circumcized.

d

d*a*dd*a*nne͂, to be in hiding, to conceal oneself; to vanish, disappear.
d*a*dd*a*p*a*nne͂, to press down; to compress; to be pressed together; to be huddled together (through fear etc. as in a hiding place).
d*a*dd*a*uã d*a*dd*a*uĩ, quickly (and making a pattering sound with the feet).
d*a*g*a*dd*a*, a stone.
d*a*gdh*a*nne͂, d*a*gd*a*nne͂, to be burnt or scorched; *metaph.* to suffer intensely.
d*a*iteacar*a*, (from d*a*ite, a giant), of gigantic proportions.
d*a*iteadic*a*, men resembling monsters, in their wicked deeds, etc.; *lit.*, giants.
d*a*iu*a*, fortune; fate; destiny.
d*a*iu*a*hinn*a*, graceless, deprived of happiness or good fortune.
d*a*iu*a*pissa, made mad by an evil spirit; foolish as regards one's own destiny. (?)
d*a*ll*a*, an army, a force, a body of troops; an array.
d*a*ll*a*bhar*a*, a collection of armies.
d*a*ll*a*bhar*a*nath*a*, the Lord God of Hosts.
d*a*ll*a*bhar*a*p*a*ty, *see* d*a*ll*a*bhar*a*nath*a*.
d*a*ll*a*dr*a*, (*S.* d*a*ridr*a*ta), poverty; misery.
d*a*ll*a*p*a*ty, leader of an army: hence, a chief; the God of Hosts.
d*a*ll*a*u*a*i, a leader of a corps or body of troops; a leader or chief.
d*a*lla, a sheath, a scabbard; *p.* 452, *st.* 36.
d*a*lly, from d*a*l*a*, a tree: hence, timber.
d*a*mama, a large kettle-drum; *p.* 102, *st.* 52.
d*a*mp*a*te͂, (*S.* d*a*mp*a*ty), a married couple.
d*a*nd*a*, (dh*a*nda), work, often used with cam*a*, work or business.
d*a*nd*a*, (*S.* du*a*ndu*a*m), hatred, enmity; *p.* 63, *st.* 11.
d*a*ndd*a*, punishment, penalty.
d*a*nddac*a*, a stick, or rod (to punish).
d*a*nddanne͂, to punish.
d*a*ndd*a*u*a*ta, a prostration of the body.
d*a*ndhur*a*, (*S.* d*a*rdur*a*h), a frog; *p.* 414, *st.* 82.
d*a*ndy, hostile or hating; grudge-bearing or malicious.
d*a*nnan*a*nne͂, (d*a*nnann*a*nne͂), to resound—as a street with the rumbling of carriage wheels etc.

daqhinna, (*S.* dakshinna), the right (as applied to the hand); southern (as applied to the cardinal points).
darauanne, (drauanne), to melt; *metaph.* to be moved—to pity etc.
darpanna, a mirror.
darussanna, (*S.* darsanam), presence, vision.
daruuanni, the power to exercise some quality, influence, etc.; *p.* 16, *st.* 7; *lit.*, charge of or over.
dassunny, *K.* a kind of flowering plant producing large cream-coloured, white, pink or deep red flowers known as 'shoe-flowers'; *M.* 'zasuanda' or 'zasuaty'.
dauaddanne, to put to flight, to cause to flee; *p.* 403, *st.* 65.
dauta, an inkstand, an ink-pot.
dauu, *K.* (*M.* dãua), dew.
dadda, (daddha), a jaw.
daddanta, probably derived from daddha or daddha, a jaw, and referring to the rasping sound made with the jaws by tigers generally.
daddy, a jaw; *p.* 413, *st.* 60.
dandda, a rafter, a thickish and shortish stick.
daniya, a giver, a bestower: hence, a charitable person.
danny, a publican, a tax-gatherer; *p.* 286, *st.* 74.
dara, probably from the *S.* darah, a wife, hence gharadara, means all one's household, without ghara, it also means a door.
dariuatta, dariuattha, a gate.
darunna, keen; *p.* 464, *st.* 109; dreadful, intolerable.
dassa, a slave; also, a servant of any kind.
dassary, a female slave.
dassurũ, a slave generally; (sometimes used contemptuously).
data, (*S.* dat-ta), given; hence data chita, given attention.
datara, giver, bestower.
dattanne, to hide oneself, or sit closely, for the purpose of watching; *p.* 24, *st.* 77; to fit in or fix; *p.* 39, *st.* 30; to place close against; *p.* 177, *st.* 60; to suffocate or choke; *p.* 413, *st.* 60; to be filled excessively and weighted down; *p.* 448, *st.* 205; to watch secretly; *p.* 451, *st.* 11; to thicken upon; *p.* 468, *st.* 59; to press, crowd or throng; *p.* 477, *st.* 133.
datta, a hostage; a spy, a scout.
datty, thickness or crowdedness (as of the foliage of a tree).
dauanne, to show.
dayena, giver, bestower; *p.* 275, *st.* 46.
ddancanne, to be closed up, stopped up; *lit.*, to solder; *p.* 388, *st.* 78.
ddanquinny, probably a stinging female serpent; *lit.*, a class of female imps or fiends.
ddai, a kind of linear measure.
ddaiza, (*K.* daiza), inheritance; *p.* 282, *st.* 89.
ddaiza, ddaizy, one entitled to share in a heritage; *p.* 54, *st.* 210.
ddampanne, (ddhampanne), to shut, to close, to cover.
ddanca, (*M.* ddanqha, *S.* dansah), a bite.
ddancanne, (ddhanqhanne), to bite.
ddanguira, (ddangora), public notice, proclamation.
ddaye, a die; hence, ddaye ghalanne, means, to cast lots.
ddhasalla, a sudden impression of grief or terror, a shock, a violent onset or rush, or a fall.
ddhassallanne, (ddhanssallanne), to knock and tumble against; to fall.
ddhauallara, a splendid or superb mansion or edifice; *lit.*, a white house.
ddhalla, lustre, brilliance.
ddhalla, ddalla, a pack; a stack; a pile.
ddhallanne, to cast or throw (as lots or dice).
ddhalla, (ddahalla or ddahally), a branch.
ddhallica, bright, lustrous.
ddhampanne, *see* ddampanne.
ddhencara, bellowing as of oxen; also, belching.
ddhola, a large sort of drum.
ddholauinne, ddolauinne, to shake, to nod.
ddhulanne, (ddulanne), to walk nodding, to move from side to side.
ddicaranne, (dhic-caranne), to disregard, to despise, to reprove or reprimand.
ddimbiya, *pl.* of ddimby, (*K.* dimbi), the knee; *p.* 9, *st.* 177.
ddingara, a follower; *p.* 133, *st.* 13; a boy or a child; *p.* 292, *st.* 99.
ddingary, *lit.*, the seed-case of the radish; hence probably, vessel or receptacle.
ddoha, *lit.*, a hole or deep part in a river or tank; hence, papachã ddohĩ, in the sink of sin.
ddoho, *see* ddoha.

ddombary, pot-bellied (probably with young); (?) *p.* 386, *st.* 28.
ddoy, the head.
deha, the body.
dehadandda, mortification of the flesh; austerities such as fasting or penance.
dehantaquẽ, in the very marrow or essence of the body.
deqhannẽ, to see, to look at; also, to appear; *p.* 464, *st.* 120.
deqhuna *K.* therefore, consequently; *lit.*, having seen.
deqhuni, *see* deqhuna.
deqhy, (deqha), example.
dessabhrastta, exiled or expelled from one's country.
dessadhara, inhabitants, possessors of the land.
dessory, belonging to the country-side.
deuachara, the evil-spirit, Satan.
deuanandana, the Son of God, Jesus Christ.
dhadda, *ad.* outright, flat; *adj.* of good condition, sound, unimpaired; *n.* a side of the body or the trunk as distinguished from the head.
dhaga, heat.
dhania, fortunate, blest.
dhanna, *lit.*, cattle: hence a herd or flock; *p.* 517, *st.* 33.
dhannanannẽ, *see* dannanannẽ.
dhannudhara, an archer.
dhanussa, (*S.* dhanus), the rainbow, a bow, (archery).
dhanuxa, *see* dhanussa.
dharanny, the ground.
dharastry, (*S.* dharitry), the earth.
dharma, duty; *p.* 22, *st.* 41; truth, right; *p.* 37, *st.* 59; righteousness; *p.* 467, *st.* 37; charity; *p.* 349, *st.* 113; liberality; *p.* 494, *st.* 6; it also means religion or religious observances.
dharmanitiyacha, of one who has truth and justice.
dharmapranny, a righteous man, a just man.
dharmaputra, *lit.*, a god-son; an adopted son.
dhasalla, *see* ddhasalla.
dhascannẽ, to be shocked, to be startled with fear or grief.
dhaca, dread, intimidation.
dhacula, of a tender age, small, younger.
dhacutta, *see* dhacula.
dhaddannẽ, to send.
dhaddy, (dhadda), a pest or plague; *p.* 99, *st.* 148; an impetuous, desolating assault; *p.* 164, chap. head.
dhairī, with sohirī, kith and kin; (a compound alliterative phrase).
dhanddollanna, search, inspection.
dhanddollannẽ, to search, to inspect.
dhanddollanny, *see* dhanddollanna.
dhannẽ, to be filled, satiated, glutted; also to be pleased with.
dhapa, quickened breathing, panting.
dhara, dhara, a stream or line of rain or any descending liquid; edge (of a tool or weapon).
dhatu, a metal; a constituent of the body; a primary or elementary substance.
dhauannẽ, dhãuannẽ, a running, a fleeing.
dhauanny, flowing, running.
dhaya, dhaya, dhaye, a loud plaint or lamentation.
dhãuannẽ, a pursuing or chasing band; hence invasion, incursion; *p.* 427, *st.* 5.
dhãua, invocation, call for help.
dheana, meditation, contemplation.
dheanasta, (*S.* dheanastha), absorbed in meditation; given to divine contemplation; hence one so given; a holy man.
dhenu, a cow.
dhicarannẽ, dhicarannẽ, *see* ddicarannẽ.
dhira, encouragement, cheering up; courage, fortitude.
dhiryeuanta, (*S.* dhairyeuanta), courageous, bold.
dhiryẽ, *see* dhira.
dhitta, bold or forward; capable.
dhiuara, a fisherman.
dhuddadhuddannẽ, to beat fast through fear (as the heart), to tremble.
dhulloura, a layer of dust; also the act of throwing dust.
dhumadhumannẽ, to be in an uproarious tumult; to resound or echo with.
dhumaquetu, a mark, sign; *lit.*, a comet.
dhumara, dhumra, smoke.
dhumacara, a volume of smoke; *adj.* filled with smoke, smoky.
dhumaddy, filled with smoke; *n.* a volume of smoke; commotion, tumult, tyrannical proceedings.
dhumpa, frankincense.
dhumpattannẽ, a censer.

dhumpattanny, *see* dhumpattannẽ.
dhumparaty, *see* dhumpattannẽ.
dhumparchana, offering frankincense (by means of a censer).
dhumracara, enveloped in smoke.
dhunduuinnẽ (dhudhuuinnẽ), to make a hissing sound like a serpent; *p.* 91, *st.* 135; *p.* 94, *st.* 35.
dhuta, washed, clean.
dhutapatra, a washing basin.
diddy, (dinddy), a procession (of an idol or *gen.*); *p.* 437, *st.* 218.
dinamanny, the sun.
dinamana, the day, *lit.*, the length of day, period of time, term.
dinancara (*S.* dinacarah), the sun.
dipaca, a lamp, a light.
dipauatty, (*S.* duipam), an island, hence a distinct country probably separated from others by the sea.
dipauadda, *see* dipaca. [island.
dipantara, an island; *lit.*, another island; a distant
dipauaty, *see* dipauatty.
dipti, sheen, lustre, splendour.
diqhiu, (*S.* diksha); one consecrated or initiated.
dissa, a region, quarter, direction; a point of the compass.
dissapatta, dispersed or scattered in all directions; *p.* 119, *st.* 79.
dissapatty, ruin; scattering; *p.* 403, *st.* 65.
dissy, day by day.
diue, heavenly, celestial; beautiful, resplendent.
doqha, doqhiu, (corrupt form of dosa), sin, blameworthiness, evil deed, crime.
dossa, *see* doqha.
dossabadha, (*S.* dosah, and badhah=pain, affliction), the evil consequences of sin.
dossa, sin, wickedness, guilt.
dossy, a sinner, a blameworthy person.
doutrina, *P.* catechetical instruction in Christian doctrine.
draueartha, treasure, wealth.
drudda, (*S.* driddha), firm.
druhita, inimical, hating; *p.* 21, *st.* 18; *p.* 134, *st.* 30.
drussannẽ, probably corrupted from dusinnẽ, *lit.*, to blame, censure, to blaspheme; *p.* 389, *st.* 57.
drustta, an enemy, a foe; *p.* 131, *st.* 47; *p.* 230, *st.* 118.
drusttachara, (dusttachara), malicious conduct as practised by an enemy.
drusttanta, an example; a proof; also a vision.
drusttaua, a vision, apparition.
druti, fragrance.
drutiuanta, fragrant, sweet-smelling; *p.* 184, *st.* 47.
duazastamba, (*S.* dhuazastambhah), a flag-staff.
duadda, injurious, inflicting suffering.
duarapalla, a door-keeper, porter.
dubassy, (dubhasy), an interpreter.
dubhaua, dubhauo, doubt, suspicion.
dubheda, *see* dubhaua.
dubhedapanna, the quality of being double-hearted, *see* dubhedy.
dubhedy, double-hearted or double-minded, as opposed to single-hearted or single-minded; suspicious.
ducalla, ducalla, famine.
duchita, sad, sorrowful, dejected.
ducruta (*S.* duskritam), any evil committed.
duessabhauo, feeling of hatred, enmity.
dumana, *K.* an abscess; *p.* 96, *st.* 87.
dunnauannẽ, to be doubled, to be increased.
duqha, pain, suffering.
duqha, *K.* a tear; *p.* 482, *st.* 38.
duqhanna, repentance; *p.* 83, *st.* 146.
duqhy, pain; *adj.* afflicted or grievously hurt.
dura, distant, far.
durandhara, dreadful, awful; *p.* 350, *st.* 137; *p.* 412, *st.* 34.
durga, a fort, fortress, stronghold.
durgandi, (durgandhy), foul-smelling; mal-odorous.
durghatta, framed or made, as it were, of and for evil; *p.* 24, *st.* 71; dreadful in occurrence; insurmountable; *lit.*, difficult to join.
durita, an evil.
durlaba, *see* durlabha.
durlabha, *lit.*, difficult to get; hence much prized, dear.
dursilla, (*S.* dus-sila), of an evil disposition; *p.* 249, *st.* 124.
dussanga, evil company; evil association; vice, as the result of the former.
duruiqha, (*S.* durbhiksha), *see* ducalla.
duschita, *see* duchita.
dustta, *lit.*, bad, vile, wicked etc. used as *n.* it means an enemy.

duta, a messenger.
dutara, the *datura* or thorn-apple tree; the apple itself.
duza, the second, the other, another.

e

emperadoru, *P.* emperor.
escritura, *P.* the Holy Scriptures.

g

gabhasti, the sun.
gaddasandhy, a junction of two or more towns; *p.* 104, *st.* 110; a critical juncture.
gaghana, (*S.* gaganam), the sky, the heavens.
gahana, mysterious, inaccessible, difficult to understand.
gahĩuara, the heaving and swelling, the rising and bursting forth with over-pouring violence (of grief, joy, love etc.), *adj.* affected with and betokening grief, as in gahĩuara sabda.
gahĩuarannẽ, to be overcome by some vehement emotion (of joy, grief, etc.)
gallannẽ, to drop; trickle.
gallassary, a necklace.
galla, the throat.
gallã lauannẽ, to hang (by the neck); *p.* 68, *st.* 59.
gallu dennẽ (gallĩ dennẽ), *see* gallã lauannẽ.
gama, knowledge, apprehension, going into.
gamana, going, setting out; departure.
gamannẽ, to come to the knowledge of, to be understood; to pass pleasantly (time).
gambhera, (*S.* gambhira), deep or full; grave, solemn, majestic.
gambhira, *see* gambhera.
gandaca, (gandhaca), sulphur, brimstone.
gandamalli, (*S.* gandhah, odour and malam, dirt), foul-smelling dirt.
gandi rassi, (*S.* gandhin, smelling and rassa, fluid), foul-smelling matter (from an ulcer, etc.).
gangalla, a circular metal vessel with handles; (*gen.* used for holding water for bathing).
gannauatta, counting up, reckoning.
gannita, computation, calculation.
garalla, poison.
gara, (*K.* gari), a fish-hook; *p.* 369, *st.* 9.
garbha, the womb; *p.* 226, *st.* 21; conception, or the fœtus; *p.* 388, *st.* 78.
garbhasta, with child; pregnant.
garbhĩ, in the womb (of an unmarried woman). (?)
gardhaua, (*S.* gardabhah), gardhaũ, an ass.
garuannẽ, to be elated with pride.
garudda, a large kind of vulture.
garuica, proud, haughty.
garza (*K.* for *M.* garaza), need, necessity.
garzana garzhana, a loud and echoing sound.
garzhannẽ, to emit a loud sound.
garzhara, *see* garzana.
gati, course.
gauanni, a manger; *p.* 235, *st.* 88.
gaza, an elephant.
gazabazannẽ, to be confounded, struck aghast; to be full of bustle and business, etc.
gazamata, (*S.* gajah and *M.* mat-ta, a party (?)), a herd or crowd of elephants.
gazamba, (*Urdu* gazab), furious speech or action, outrage.
gãuassannẽ, to come under one's catch or grasp, to be found unexpectedly.
gadda, (gaddha) heavy, huge.
gadda, *lit.*, a load-cart, a carriage.
gaddha, great, preëminent; gaddhy, *f.*; gaddhẽ, *nt.*
gaghary, (ghagary or ghagara), a vessel (of copper, brass or earth) to hold water.
gaghary, (ghagari, *S.* gharghary), a bell or jingling ball (as of a child's girdle, or as worn on the toes by dancing girls, etc.)
gally, abuse.
ganna, (from gannara), a singer, a musician (from gannẽ, to sing).
gannara, *see* ganna.
ganzannẽ, to harass, torment, annoy.
ganzileyathẽ, to one tormented, *see* ganzannẽ.
ganzilica, molestation, harass, upbraiding, reproving; *p.* 369, chap. head.
ganziuannẽ, *see* ganzilica.
garannẽ, (garhannẽ), complaint against.
gatra, a limb or member.
gentiya, *P.* gentiles, primarily non-Jews, later non-Christians also.
ghadda, a bunch or cluster.
ghaddannẽ, to construct; to cause to happen; to occur; *n.* construction; making; occurrence.

ghaddauanna, structure, edifice; making; construction.
ghaddaghaddi, construction; building up.
ghaddy, a fold or double; a period of 24 minutes; also a short while.
ghana, a cloud, hence rain.
ghannadatta, crowded, dense, thronged.
ghannauatta, densely crowded, thronged.
ghanuuarussauo, heavy rain.
gharacara, the master of a house; owner.
gharachara, household work.
gharatticara, a householder.
gharauata, the property of a household.
ghatta, a vessel, a pot (especially for holding water).
ghauaghauita, fine, tricked out and bedizened, showy.
ghaddamoddipanna, intrigues, mechinations against; *lit.*, making and unmaking.
ghaddy, witchcraft, sorcery; a priest of an idol of the aborigenes of India; one versed in sorcery.
ghaiuatta, full of wounds; grievously injured or hurt.
ghaĩ, *ad.* in haste, with expedition.
ghannannẽ, to give forth a foul smell.
ghanssa, a mouthful, a morsel to be swallowed.
ghara, a kite.
gharussa, *K.* rather of the colour of the cat's eyes.
ghassi, (ghassa) hurt, pain; worry; torture, torment; *p.* 241, *st.* 21; *p.* 386, *st.* 35; *p.* 489, *st.* 1.
ghata, injury by treachery; killing or striking; also a stroke, or blow; destruction; vicrita ghata, sale by treachery.
ghataca, treacherous; destructive.
ghauo, a wound; a cut or stroke with any weapon or tool; a blow; a stunning sound, a din, (as of drums).
ghoca, (*S.* ghosah), dwelling or harping upon something (sad, or joyful), thinking over or repeating, one and the same thing over and over again.
ghocannẽ, *lit.*, to learn by heart; hence, to brood over; to repeat.
ghocanny, unceasing expression of a grief, desire, purpose, etc.; dwelling on one and the same thing; anxiety.
ghocanni, *see* ghocanny.
ghoddiua, (goddy), sweetness, taste for, desire for, lust for; a feeling of pleasure.
gholla, a ring with bits of iron loosely attached and fastened at the top of a staff; *p.* 244, *st.* 7; *p.* 352, *st.* 17.
ghonny, (gonny), a gunny bag, a sack.
ghonssa, a bunch, cluster.
ghonttera, *K.* a nest; *p.* 76, *st.* 2.
ghorandarī, heavily or fast (as sleeping).
ghotta, *lit.*, a gulp, hence ychha ghotta, refers to the action of the mouth and the throat, caused by the desire of eating something nice or delicious presented to the sight.
ghruta, (*S.* ghritam), ghee.
ghumadda, (ghubadda), an owl.
ghumaghumannẽ, to buzz or hum.
ghumata, gumata, a dome or cupola; a cave.
ghumary, intoxicating, making giddy; *p.* 305, *st.* 52.
ghungauannẽ, to hum or buzz.
ghussamatta, suffocation, a stifling or choking sensation.
ghussanni, suffocation; over-crowdedness; press.
gneana, (*S.* jnanam), wisdom, knowledge.
goddhiua, *see* ghoddiua.
goddy, *see* ghoddiua.
godhana, wealth in the form of cattle; *p.* 151, *st.* 85.
golla, a lump; a gobbet, a morsel.
gollu ghennẽ, to hang oneself; *p.* 459, chap. head.
gomatta, beautiful, sweet; gomatty, *f.*; gomattẽ, *nt.*
gomaye, cow-dung.
gonddallannẽ, to wrap up, to cover, to swathe; *p.* 87, *st.* 40.
gonny, *see* ghonny.
gonssauinny, *f.* of gonssauy.
gonssauy, master, keeper, protector.
gopalla, a herdsmen, a shepherd.
gopinna, (gophanna), a sling.
gotraza, a kinsman, applied to kindred of the same general family.
goula, soft, sweet, full of relish.
gouraxama, (*S.* goura, white, fair and xama, dark-blue), white tinged with blue; *p.* 201, *st.* 12.
gõualla, a cow-shed.
gõuallanny, *f.* of gõualla.
gõualla, *see* gopalla.
grahanna, (*S.* ghrannam), the organ of the sense of smell; *p.* 382, *st.* 44.

grahanna, receiving or perceiving; an eclipse.
grahanna, (grahanna), an eclipse.
graica, *K.* a customer, a purchaser; *p.* 307, *st.* 25; —panna, buying and selling; *p.* 69, *st.* 74.
grassa, grassa, food, nourishment; also a morsel actually swallowed; *p.* 3, *st.* 57.
grassannẽ, to eat up, to consume; to swallow.
grega, the Greeks.
gresta, *K.* rich or wealthy; *p.* 13, *st.* 89; possibly derived from grahastha, a householder.
gruhasrama, the state of being a householder; also household occupation.
gruta, *see* ghruta.
gudduga (guddagha), the knee.
guddy, a pole (wrapped around with a cloth, etc.), borne as a sign of triumph.
guenni, (*K.* guenna, *Kan.* guenni), revenue, tax; rent; *p.* 414, *st.* 77.
guida, a vulture.
guiddibiddy, a kind of tabor known as the hour-glass tabor.
guillannẽ, to swallow; to devour.
guimalla, *K.* summer; *p.* 495, *st.* 48.
guinddy, a metal water-vessel, *gen.* broad-mouthed, used for washing hands in.
guira, a demon: hence a devil.
guirbuzy, *K.* a sparrow.
guiry, a mountain.
guiuassannẽ, to search for, to look for; *p.* 7, *st.* 136.
gumata, *see* ghumata.
gunna, a quality, merit, virtue, good, gain, object, purpose.
gunnamdhana, a repository of virtues.
gunnatiqui, *f.* form of gunnatica, *adj.* remarkable for virtues; *p.* 212, *st.* 21.
gunnẽ, for the sake of, by virtue of.
gunza, *see* gunzy.
gunzy, the seed of the plant, Afrus precatorius; it forms the smallest of the Indian jeweller's weights, equal to about $\frac{1}{8}$ of a mása which is $\frac{1}{12}$ of a tola.
gupha, (*S.* gumpha), a cave.
gupta, secret, inscrutable, hidden.
gupty, a spy; a scout.
guraua, a priest.
guza, a secret, (something that is told in a whisper); a confidence.

h

haddaguẽ, a large basket.
haddapa, a bag, satchel.
halladiuarna, (hallada, turmeric), of the colour of turmeric, reddish yellow.
hallu, light, soft, mild.
hallua, *see* hallu.
hancara, *see* ahancara.
handdẽ, *see* handdy.
hanssuuẽ, tears, also, with tears; (corruption of assauẽ).
haralla, *lit.*, fine pebbles or gravel, hence brilliants.
haranna, an antelope, a deer; removing (as pain, disease, sin); taking away or off by force.
harannẽ, to be removed or carried off (as a disease, sin, etc.), to remove or carry off, to seize, to take by force.
haranny, *f.* form of haranna.
harapannẽ, to be lost; to be forfeited; to vanish.
haraqhita, joyful, glad.
harica, joy, gladness; rejoicing.
haripannẽ, *see* harapannẽ.
hariqha, *see* harica.
harita, green.
harussa, (*S.* harshah), *see* harica.
hastaca, a hand.
hastacaddaga, a wristlet (of glass or other material).
hataueya, for the purpose of killing; from hannannẽ, to kill, strike, beat.
hatea, slaughter, killing.
hatta, stubbornness; obstinate holding out.
haunssa, a swan.
haca, an outcry, a shout.
hacannẽ, to drive, to urge (beasts, etc. by voice and stick); to move or progress forward.
hacatta, bawling out, an outcry against, uproar.
haddaually, bones.
hala, disfigured, blackened; *p.* 244, *st.* 16.
hancara, *see* ahancara; also a shout of call, a summoning.
hancarannẽ, to summon by crying out to, to call.
handda, a cooking pot or an open mouthed metal vessel.
handdy, a small cooking pot, or a similar (metal or earthen) vessel.
hanny, loss or detriment, also damage, injury, harm.

hanss*a*, *K.* a duck; if a corruption of h*a*unss*a*, a swan.
hanssuuẽ, *see* h*a*nssuuẽ.
hantur*a*nn*a*, (anth*a*rūnn*a*), bedding; bed-clothes.
hantur*a*nnẽ, (anth*a*r*a*nnẽ), to spread.
har*a*, (ahar*a*), food.
har*a*, *K.* a boa-constrictor; a serpent.
har*a*p*a*nnẽ, *see* h*a*r*a*p*a*nnẽ.
har*a*u*i*nnẽ, to loose, to forfeit.
harip*a*nnẽ, *see* h*a*r*a*p*a*nnẽ.
hat*ag*undda, a stone-throw, the reach of a stone thrown by the hand.
hat*a*patti, fisticuffs, blows.
hat*a*bh*a*llẽ, a contrivance made of wood (usually in a pair) to enable a person, who is without the use of legs, to move, from place to place by supporting the hands upon them.
hat*a*pitty, (hat*a* and pitth*a*nnẽ), clapping of the hands.
hat*a*u*a*ss*a*nnẽ, to hold firmly, to grasp, to seize; *p.* 156, *st.* 73.
hat*a*u*a*str*a*, a towel or something like it, to wipe one's hands with.
hati, (ahati), old form of present tense of *a*ss*a*nnẽ, to be; the modern form would be ahet*a*.
hatiyer*a*, *lit.*, an instrument, tool or weapon, *metaph.* defence, shelter, protection.
hatt*a*, a market-place, hatt*a*u*a*tty, from hatt*a*, and vatty, a verandah or unwalled space in front of a market.
hau*a*, vehement or earnest desire, excessive longing for.
hãu*a*, *see* hau*a*.
hebreuo, a Hebrew.
hella, sport, play; hella matrẽ, out of mere sport or play: with great ease.
her*a*, others, the same as yer*a*.
himputty, a fallen countenance; *adj.* gloomy-looking, *n.* the rising, as it were, of a lump in the throat (through fear, etc.).
hindd*a*nnẽ, to wander, roam, stroll.
hinn*a*, inferior; low, mean.
hir*a*nnẽ, to seize and take from, to take away violently or fraudulently.
hir*a*uinnẽ, *see* hir*a*nnẽ.
hira, a diamond; a precious stone.
hissar*a*nnẽ, to neigh.
hit*a*, a good counsel; *adj.* advantageous, good, proper, fit, *n.* advantage, benefit, good.
hiu*a*, hĩu*a*, cold, or coldness (of the weather).
hiu*a*ssa, sorrow; dejection; despondency; remorse.
hĩu*a*ssa, *see* hiu*a*ssa.
hoddẽ, a small boat or a fishing craft.
hoddy, *see* hoddẽ.
hollu, *see* h*a*llu.
hom*a*, homo, a sacrifice (by means of fire).
honica, one's brother's wife.
honniyar*a*, (corruption of honnar*a*), that which is to happen.
hou*a*lla, a guest at a wedding feast.
hou*a*ry, a common term for the several apartments under the portico or arcade which is erected along the course of the enclosing wall of a temple; an aisle of a church, divided into apartments. The word ou*a*ra is also used in a similar sense.
hudda, a bastion.
humb*a*ry, the low of cattle; humb*a*ry ghal*a*nnẽ, to grunt; to sport.
humbau*a*nnẽ, to low.
huncara, the uttering of the sound 'hũ' (intimating recognition, consent, etc.) in reply to a questioner, or as a mark of attention, etc.
hutassunu, (*S.* hutas*a*n*a*h), fire.

i

ichh*a*nnẽ, (ich-chhinnẽ), to desire, or express a desire for; *n.* that which should be asked for, which is desirable, etc.
ichha, desire, liking or fondness for; one's will.
ichhit*a*, wished or desired.
igr*aza*, the Church Catholic; a church.
igrei*a*, *see* igr*aza*.
igrez*a*, *see* igr*aza*.
ind*a*n*a*, (*S.* indh*a*n*a*m), wood, fuel.
indriy*a*, *lit.*, an organ (of the body); in the *pl.*, the passions (collectively).
ing*a*lly, a live coal.
istt*a*, desirable.
it*a*ra, other, different.
iun*aca*, one who leads a life of celibacy for the sake of God, as though he were an eunuch.

l

labda, (*S.* lubdha), intent upon; affected with a desire for; deeply engaged in.
labdannẽ, (lubdhannẽ), to be affected with intense desire or longing after; to be greedy after.
labhannẽ, (labhannẽ), to come unto; arise unto as an acquisition or a gain; to profit or avail.
lachacary, (lascar), a lascar; a soldier.
lahuddã sahuddã, quickly, nimbly.
lalatta, the forehead.
lampatta, lewd, sensual; addicted to worldly and sensual pleasures.
lancha, a bribe.
lanchana, (*S.* lanchhanam), a stain (on one's character, etc.); *lit.*, a spot or stain.
lanchhana, *see* lanchana.
langa, lame; hence, a lame person.
laqhe, (laksha), attention; a hundred thousand, a lakh or lac.
laqhenna, (*S.* lakshannam), a quality, merit; virtue.
laqhia, *see* laqhe.
lassunna, garlic.
latina, the Latin races.
lattica, untruth, falsehood.
lattica, false, untrue; lattiquy, *f.*; lattiquẽ, *nt.*
laualauita, *K.* luxuriant; *M.* soft and yielding; fresh.
laualahĩ, quickly, in a trice, smartly, at the time or instant.
laualaya, instant, moment.
laualayã, *see* laualahĩ.
lauanna, salt.
lauannẽ, to flash (lightning); to incline or be affected towards; to stoop, bend.
laua, a rock-quail.
laualaui, (laualaui), tale-bearing betwixt parties (in order to set them by the ears).
laue, flashing.
layelaqhe, attention; emphatic, both laye and laqhe meaning attention, as used here.
lazea, shame; a sense of shame.
ladhannẽ, *see* labhannẽ.
lagannẽ, to touch; to get on foot; to arise and proceed; to be suited or adapted.
laguĩ, unto, to, with, near to; about, on account of, appropriately.
laguy, *see* laguĩ.
laguy, (laguy), a staff or pole with a banner at one end, carried before great men in procession, or to give public notice of something.
lahari, a wave or billow; hence, a flowing line, a stream or current.
lalla, saliva or spittle.
lana, (lahana), small, little;—panna, tender age; lanu veri, from a small boy, from childhood.
lauanne, beauty, loveliness, prettiness.
lauannẽ, to apply; to put to, set, fix; to lay.
laualaui, *see* laualaui.
lazannẽ, to feel shame; to be abashed.
laziuannẽ, shame, dishonour.
lehannẽ, to put on, to wear.
lenca, child of (whether son or daughter).
lennẽ, articles of personal decoration; figures described upon the wall in honour of; also used as a verb meaning to put on or to cast over the body (clothes, apparel).
lennĩ lugaddĩ, articles of apparel and ornament.
leqhannẽ, to count or compute.
leqhanny, calculation, counting; also, a pen or any stylus used for writing.
leqhitartha, written account, computation; also, the meaning of what is written.
leuita, a Levite; an inferior priest of the ancient Jewish church; a descendant of Levi.
lihannẽ, to write.
lihita, written; also, a writing.
lillamatrẽ, (*S.* līla, sport), *see* hellamatrẽ in hella.
limbaloca, (Limbo, *P.* and loca), the Limbo; the abode of the souls of the pious who died before Christ and of the souls of unbaptized infants.
limbauiuara, *see* limbaloca.
linga, an emblematic representation of Shiva, *gen.* an emblem, token or badge (of a god, etc.).
linna, (līna), humble, lowly, meek.
linnatua, (*S.* līnatuam), meekness, humility.
liqhanny, a pen or a reed to write with.
lobhy, a miser.
locapalla, *lit.*, a protector of the people; a king.
lochana, (*S.* lochanam), an eye; *metaph.* the eye of the mind.
loha, iron, crude or wrought.
lohita, red.
lolla, a great flow.
lollannẽ, (lullannẽ), to wallow or roll about.

lolla, a piece of flesh as bitten or pinched off.
lonna, *see* lauanna.
loquicc, the world; public affairs; renown, fame.
lottannẽ, to press onwards, to fall upon; to roll or flow on (used of time); to push or drive.
lotta, a gate. (?) *p.* 456, *st.* 120.
lottanganna, going rolling on the ground (through grief, etc.).
luçifera, Lucifer the prince of the fallen angels.
lugaddẽ, strictly, a cloth; *gen.* a cloth and consisting of sixteen or twenty cubits by two; worn as a garment by women; hence, a garment generally.
lũuanni, *K.* reaping or harvest (time); in *M.* rather the sowing season.

m

macaranda, *lit.*, the honey of a flower; hence, a fine or sweet scent.
machhera, (*S.* matsarah), envy.
mecutta, (*S.* mucuttam), a crown.
maddẽ, *K.* a corpse; also used in *M. cf. Urdu*, murda.
madheana, mid-day; it also means, mid-most.
madhima, (*S.* madhyama), of the middle class; middling, moderate.
madhu, honey; spirituous liquor.
madhupana, madupana, (*S.* madhuh and panam), drinking intoxicating liquors;—panna, the state of having drunk or the habit of drinking intoxicating liquors.
madhupiuana, *see* madupana.
madhura, sweet, pleasant.
madhura, *f. adj.* sweet, pleasant.
magara, an alligator.
magara massa, *see* magara.
mahanta, such as are specially honoured among the elect of God; also, an abbot or superior.
mahestalla, (*S.* mahītalam, the surface of the earth), the earth.
mahila, (maila from *S.* malam, dirt), dirty, filthy; In *S.* mahila means a woman; but the word as used here is a corruption as shown.
mahimatua, glory, greatness.
mahima, power, strength, glory.
mahimana, *see* mahimatua.
mahu, honey.
maintra, (*S.* mitram), a friend.
maintrica, (*S.* maitry), friendship; also, a counsellor, friend.
maiora, (*S.* mayūrah), a peacock.
mallamutra, from malla, dirt or fæces and mutra, urine; filth.
mallannẽ, to tread or to beat out (corn); also, to knead (dough).
mallayanilla, from malaya, the Malabar ghauts and anila, breeze, wind; hence, a zephyr, a soft refreshing breeze.
malla, a grove, an orchard etc.
mamatua, love, pity.
mana, mind, heart.
manabhauo, earnestness; earnest faith.
manasthira, of firm mind, of unagitated heart.
manauega, fleetness or quickness of the mind; the bent of mind simply.
mana, stopped, forbidden.
mana carannẽ, to forbid.
manda, soft, gentle; slow, dull; slackened.
manddalla, a region, a circle; a circumference in general; also, the area included; a kingdom.
manddallica, (*S.* manddalica, relating to the rule of a province), a politician; a chief or prince.
mandita, decked with, adorned with.
mandhira, (*S.* mandiram), a mansion, a house.
mangalla, invocation or commemoration of Deity; a festive occasion in general; auspicious; also, auspices; the planet Mars; *adj.* fortunate; prosperous.
manmatha, *see* cama.
manna, a maund.
mannacatta, a wrist.
manohara, attractive, beautiful.
manoratha, the heart's desire, an ardent wish; a wished-for object.
mantra, an incantation; a counsel.
mantry, a councillor.
manttapa, an open building or hall (decorated with flowers etc.).
manuqhiu, (*S.* manushyah), man.
manzulla, melodious, soft; pleasing to the ear.
marcatta, a monkey.
mardhannẽ, (mardannẽ), to wipe, to rub; to anoint with.

mariyada, limit, boundary.
massaca, a fly.
massanna, (*S.* smasanam), a burial ground; hence also, a wild and weird place.
massi, the black or soot of culinary vessels; also, soot in general.
mata, council, opinion, sect.
mata, (mat-ta), a horde, a crowd; *p.* 432, *st.* 109; (gazamata = a horde of elephants).
mathara, (*S.* manthara), slow, laggard.
mati, intellect, understanding, power to comprehend mentally.
mattha, temple; a monastery or hermitage.
matty, a little temple; a small monastery.
mauassila, *see* mauileya.
mauileya, from mozannĕ, (*S.* ma), to count, reckon, compute; mauileya nazanty, cannot be counted.
maunxa, (*S.* manssam), flesh-meat; *gen.* flesh.
maya, *see* maya.
mayalla, beloved, dear.
maye, full of, filled with, e. g., bhuma maye.
mayora, *see* maiora.
maga, trace, track.
magara, the past; *ad.* behind.
magaressi, magaressī, from the rear; from a receding point behind.
magary, magarī, behind.
maguta, maguty, magutena, *ad.* poetical for maguĕ; again; back.
mahabaho, *lit.*, long-armed; strong, powerful; (in this and some of the following words beginning with maha, this *adj.* stands for maha).
mahala, an elder.
mahameru, a high mountain; *see* meru.
mahantara, (*S.* mahat-tara), old (man or animal); *f.* mahantary, *nt.* mahantarĕ.
mahapita, grand-father.
mahatma, greatness; glory.
mahazana, influential persons; the leading citizens.
mahunddalla, a poisonous reptile.
malayudha, (mallayud-dha), a hand-to-hand fight; a combat; malla, a gymnast, athlete.
mamozi, a respectful term of address to one's father-in-law, maternal uncle etc.
mana, a measure of space; the neck.
mana, respect, regard, honour.
manassa, the mind; desire or inclination; the heart.
mandamenta, *P.* one or all of the ten commandments.
manddannĕ, to set up; to set on foot or a-going; to exhibit, display etc.; to lay out or spread abroad and in order; to establish.
mandĕ, animal fat.
mandicara, people making up a band or company (of robbers, evil doers etc.).
mandy, a band, a company or body.
mane, a Hebrew word meaning computation; *cf.* *S.* manam.
manna, (Hebrew, manhu, behold!), the Manna or the food provided by the Lord for the Israelites as narrated in the Holy Scriptures.
mannĕ (or mauannĕ), to enter and be contained (in a vessel or place).
mannica, a ruby, in *K.* a gem *gen.*
mapa, a measure.
mara, a beating, tormenting.
marannĕ, to strike; to kill; to beat, buffet or thump.
marauinnĕ, *caus.* of marannĕ, *see* marannĕ.
mara, slaughter, murder, beating, tormenting.
margesta, (*K.* for *S.* margastha), a passer-by, a traveller; *lit.*, travelling.
margoty, an evil spirit; the devil.
martyra, *P.* a martyr or one who gives up his life for the sake of God.
maru, evil spirit, Satan.
mary, a pest, plague, *lit.*, and *metaph.*
massa, month.
massally, (massaly), fish.
massa, a fish.
massy, *see* massaca.
mata, an intelligence, event or occurrence; an affair, a matter or business.
matannĕ, to be puffed up with pride.
mata, mother.
mathanny, a large open-mouthed earthen vessel.
matha, the head.
matonga, (matanga), a man of the lowest caste, a Chándála; an elephant.
matra, in the least.
maua, deceit; an act of malicious cunning; a scar (of a wound etc.)—cara, deceitful; also used as a personal noun.
mauallannĕ, to set (the sun etc.), to disappear.

mauly, (probably for *S.* moulih), a crown, a diadem; as it is, mauly is an affectionate term for mother.
maya, the illusion of man by the fleeting and deceitful pomps and pleasures of this world; fondness, love, affection.
mayor*a*. (maher*a*), *lit.*, the maternal house of a married girl; hence, a residence or mansion to which one is given a right; one's ancestral house.
mechu, *K*. and *Kan.* relish, palatableness.
medhinny, (*S.* mediny), the earth.
meditaçaõ, *P.* meditation, contemplation.
meg*a*p*a*tt*a*ll*a*, megh*a*p*a*tt*a*ll*a*, *see* *a*bhr*a*p*a*tt*a*ll*a*.
megh*a*, a cloud.
mell*a*nnẽ to be come by; to meet, to come together, to assemble.
mell*a*u*a*rny, (mill*a*u*a*nny, verbal of mill*a*uinnẽ), summing up or adding, addition; joining harmoniously together; suiting or adapting.
mell*a*ua, collection, assemblage; an assembly; a meeting.
mell*a*uinnẽ, (mill*a*uinnẽ), *caus.* of mell*a*nnẽ, (mill*a*nnẽ), *see* mell*a*nnẽ.
mellaua, *see* mell*a*ua.
mellicar*a*, (mill*a*nnẽ), a chieftain, a ring-leader.
memant*a*, from 'miou', a word imitative of the mewing of a cat.
menddurũ, (mendd*h*ar*ũ*), a sheep.
menddy, (menddhy), *f.* form of menddha, a sheep.
menn*a*, wax.
mer*a*, side, direction, boundary.
meru, *lit.*, the sacred mountain Meru, supposed to mean the highland of Tartary, immediately to the north of the Himalaya mountains; a high mountain; *metaph.* a large heap or collection.
mh*a*nnipe, almost invariably used for mh*a*nn*a*ze or mh*a*nnize, 'that is to say'; also to mean, 'namely, by name'.
mh*a*nniyara one who has to do what is told him; a servant.
mh*a*nniyẽ, a piece of work set; a bidding.
mhell*a*nnẽ, *K.* to be soiled or dirty.
mil*a*nchhe or milanchhe, (*S.* mlechh*a*h), the generic term for a barbarian or a foreigner, not subject to the usual Hindu institutions.
min*a*, *see* mass*a*lly.
mir*a*u*a*nnẽ, to play about (as sunbeams); to show off; to shine out; to appear beautiful or resplendent; *see* mir*a*uinnẽ, which has similar meanings.
mir*a*uinnẽ, to deck, adorn, bedizen; *see* mir*a*u*a*nnẽ.
mirĩ, pepper, (collectively); singular mirũ or mirẽ, black pepper.
mirr*a*, myrrh.
misrit*a*, mixed with, joined with.
miss*a*, *P.* the Holy Sacrifice of the Mass according to the Catholic Church.
miss*a*ll*a*nnẽ, to mix; to be mixed with.
miss*a*lli, intermingling, mixture; mixed or mingled state.
miss*a*rit*a*, see misrit*a*.
missẽ, (*S.* mis*a*m), *lit.*, pretence, false excuse; ground, reason.
missiya, *pl.* of missy, a moustache.
mithe, (*S.* mithya), false, untrue.
mithẽ, (*S.* mithya), in vain, falsely.
moc*a*ll*a*nnẽ, to set free, at large; to loose; to ejaculate or utter (a loud cry) = dhay*a* moc*a*ll*a*nnẽ.
moc*a*lla, open, free, loose, separate.
modd*a*, *K.* a cloud; hence, a tempest, a storm.
modd*a*ca, broken, broken down; worn out.
modd*a*nnẽ, to break, to fail, to give way.
moddaua, a storm.
mogall*a*, *K.* affectionate, loving.
moh*a*, love, passion, fascination.
moh*a*lla, moh*a*ll*a*, (mohoII*a*), *lit.*, a bee-hive; *metaph.* a large assemblage or throng.
moh*a*n*a*, (*S.* moun*a*m), silence.
moh*a*nnẽ, to charm, to bewitch, to fascinate.
moh*a*r*a*, front, the forepart or place, way or direction, *ad.* before, in front of.
mohi*a*, *see* moh*a*.
moho, *see* moh*a*.
mohu, *see* m*a*hu.
mol*a*, value, price.
mon*a*zata, (*S.* moun*a* and jatih), the dumb creation, *i. e.* the animals; used both individually and collectively.
moqhi*a*, (*S.* moksh*a*h), heaven, happiness.
mor*a*i, the name of a large sea-fish.
mora, *see* mor*a*i.
morlẽ, *K.* calamity, pestilence, ruin.

moualla, (maualla from mau, soft), tender, bland, soft-heart or disposition, speech, demeanour, *lit.*, softened by the application of unctuous substances.
mouhalla, a bee-hive; store of honey in a hive.
mrugazalla, (*S.* mrigajalam), a mirage.
mrute, death; *adj.* mortal.
mrute chhaya, 'the shadow of death'; darkness.
mrutia, *see* mrute.
mrutiapantha, (mrityupantha), 'the way of death'.
mrutica, earth, clay.
mrutiu, death; with honnẽ, pauannẽ, etc., to die.
mrutiu, (mrita), *adj.* dead.
mucannẽ, to loose; to sustain the privation of.
muca, dumb, mute.
mucta, a pearl; one who is freed from worldly life or worldly cares.
muctaphalla, muctaphalla, a pearl.
mucti, eternal happiness, heaven; release from sin, etc.; salvation, heavenly happiness.
mudiyalle, *pl. adj.* curly (hair), from mudy, a ring.
mudrica, a seal, a signet.
muguy, (munguy), an ant.
muhurta, the fit time, the auspicious moment; an hour of 48 minutes.
muhurti, (*S.* mūrtih), an image, an idol.
mula, (mudda), a bundle, a package.
mulla, (*S.* mūlam), source, origin; root of a plant or of anything; basis, foundation.
mullarambhunu, from mulla and arambha, both words meaning beginning.
munguy, *see* muguy.
muqha suqha, the bliss of seeing the face of God (the Beatific Vision); *lit.*, the happiness of seeing the face of.
muqhauatty, the face; muqhauatta, *lit.*, means, a face (of gold or silver or any other metal) made to cover the face of an idol; facial expression or lineaments; countenance.
muqhe, (*S.* mukhya), chief, leading, important.
muqhe cara, right-hand; *lit.*, chief hand, hence, the right-hand man; *metaph.* chief agent.
muquira, (probably from muqhara), *adj.* making noisy utterances (protestations etc.); *p.* 450, chap. head.
muraddannẽ, to turn back, to return; to twist, or turn away from.
murchhana, a fainting fit, syncope.
murchhea, *see* murchhana.
murgazalla, *see* mrugazalla.
murqha, foolish, a fool.
mussaca, (*S.* mūsacah), a mouse or rat.
mussalla, a pestle of a large size, such as is used for pounding rice etc.
mustti, a hilt; the fist; a fistful.
mutra sanqha, urination.
muziry, (mazury), wages.

n

na, negative particle joined to verbs, meaning 'not'; e. g. namagaue, (na and magannẽ), could not be asked; nacara, don't do, etc.
nabha, the sky; a cloud.
nabuze, (na and buzannẽ), could not be consoled; could not know (from buzhannẽ).
nagame, (na and gamannẽ), did not know; was not understood; cannot be known; suffered from *ennui*.
nagna, naked, stripped.
naiuedia, *lit.*, an offering of some eatable to an idol; hence, a sacrifice, an oblation.
nalague, (na and lagannẽ), did not require or want, touch, arise (as hunger, thirst), appear; was not affected with; is not wanted.
nalauaty, (na and lauannẽ or lagannẽ), could not touch or plant themselves (feet); other meanings of the verbs will be found under lauannẽ and lagannẽ.
nallacatthy, a reed.
nalla, a tile.
nally, a shin-bone; a pipe for water or any flowing liquid.
namaye, (na and mauannẽ), could not be contained.
namiyela, from namannẽ, to render homage; to pay obeisance; one to whom homage or obeisance is paid.
namo, hail! reverence!
nandana, a son.
nandana, a daughter.
nandannẽ, (nandaunẽ), to thrive; to prosper, to continue happily; also, to live and have being merely.
nandannuca, (nandannuca), staying fixedly; abiding; being permanently enjoyed; *n.* prosperity; property.

n*a*nd*a*ny, a daughter; unusual for n*a*nd*a*na.
n*a*nd*ata*, happy, thriving, prosperous.
n*a*ndunnuc*a*, *see* n*a*nd*a*nnuc*a*.
n*a*nn*a*nd*a*, one's husband's sister.
n*a*ph*a*ũ, (n*a* and phau*a*nnẽ), we shall not be deserving of or entitled to.
n*a*pur*a*ty, (n*a* and pur*a*nnẽ), are not sufficient.
n*a*qhetr*a*, (*S.* nakshatram), a star, a planet.
n*a*quize, (n*a* and quize, poetical potential, meaning, should be done, from c*a*r*a*nnẽ), ought not to be done; must not do.
n*a*r*a*p*a*ty, a king.
n*a*rc*a*, (n*a*r*a*c*a*), a mass or heap of ordure and filth; primarily hell or the infernal regions.
n*a*rd*a*iu*a*, (nird*a*iu*a*), fruitless; miserable, unhappy.
n*a*rm*a*, (n*a*r*a*m*a*), yielding; soft, gentle.
n*a*ss*a*mbhaue, (n*a* and s*a*mbh*a*u*a*nnẽ), could not be contained; could not subsist or exist; could not be born or take rise.
n*a*ssãu*a*re, (n*a* and sãu*a*r*a*nnẽ), would not hold off, stop; *p.* 41, *st.* 65; would not sustain or uphold.
n*a*sseue, (n*a* and seu*a*nnẽ), that cannot be partaken of.
n*a*ssudha, bare, naked; *ad.* vainly, fruitlessly.
n*a*t*a*rzĩ, (n*a* and t*a*rzinnẽ (tezinnẽ)), I will not give up.
n*a*tt*a*que, (n*a* and ttanc*a*nnẽ, *K.* to be able), was not capable of being, (produced etc.).
n*a*u*a*che, (n*a* and v*a*che for zaye, would go, *K.* v*a*ch, go); hence, v*a*rnilẽ n*a*u*a*che means, cannot or could not be described.
n*a*u*a*dd*a*tã, (n*a* and vadd*a*nnẽ [vaddh*a*nnẽ]), without growing.
n*a*uclauo, a wonderful or marvellous event.
n*a*u*a*qh*a*ndd*a*, the nine divisions into which the land on earth is divided; hence, the whole world.
n*a*uissamb*e*̃, (n*a* and vissamb*a*nnẽ), I shall not forget.
n*a*zinn*a*ue, (n*a* and zin*a*nnẽ [zint*a*nnẽ or zinc*a*nnẽ]), could not be vanquished or defeated.
n*a*bhic*a*r*a*, utterance of 'fear not!'; assurance of protection from (danger etc.); confirming of confidence and courage.
nabhy, exclamation, meaning 'don't fear'.
nad*a*, a sound.
n*a*dd*a*uinnẽ, (naddannẽ), to deceive; *p.* 15, *st.* 125; to ruin; to submit to severe trial or persecution.

naddhiu*a*, *see* naddy.
naddy, deception; heavy trial; (*K.* nadd*a*, deception).
nag*a*ri, refined.
nag*a*u*a*nn*a*, plunder, loot, spoil; also, plundering, looting, stripping of everything.
naguinny, a female serpent of a certain kind.
naic*a*ue, which one cannot bear to hear (sounds, etc.).
nal*a*cut*a*, (nall*a*gund*a*), dropsy: (*K.* nalcut*a*).
nam*a*ghoc*a*, (*S.* nam*a*ghos*a*h), solemn repetition of the name of.
nam*a*tthassa, *lit.*, stamp or impression of the name of; hence, an impression of the power and authority of.
nancu, *ad.* a little; *p.* 264, *st.* 22.
nancuss*a*, (nacuch*a*), useless, inexpert, incompetent.
nand*a*nnuc*a*, *see* n*a*nd*a*nnuc*a*.
nang*a*r*a*nnẽ, to plough.
nann*a*u*a*tty, a money-changer; a shroff.
nannitõ, (n*a* and ann*a*nnẽ), I will not bring; also, (in poetry), I would not have brought.
naqh*a*, (n*a*qh*a*), a finger-nail.
nariyelly, a cocoanut palm.
nass*a*, (*S.* nas*a*h), ruin, destruction.
nass*a*nnẽ, to ruin, destroy; also, to be destroyed.
nass*a*tã, (n*a* and *a*ss*a*nnẽ), without being or remaining.
nassic*a*, the nose.
nassicagr*a*, the tip of the nose.
nassiu*a*nt*a*, destructible, perishable.
natal*a*, Christmas, the day of the Nativity of Christ.
nath*a*, lord, protector.
nathila, (n*a* and athila, possessed of, had); one destitute of; nathily, *f.*; nathilẽ, *nt.*
natodde, (n*a* and atodd*a*nnẽ), could not touch or come in contact with.
nau*a*dde, (n*a* and au*a*dd*a*nnẽ), would not suit; was not liked.
nauec*a*, *see* nãuec*a*.
nayec*a*, (*S.* nayac*a*h), a chief, a leader.
nãu*a*dd*a*nnẽ, (nãu*a*, name), to call out the name of.
nãuec*a*, *ad.* a little while; just a moment.
ne, sometimes used in place of n*a*, as a corruption; e. g. netth*a*uĩ, (n*a*ttheuĩ), I will not keep; nedy, he, she, etc. would not give.
neaha, reverberation; *p.* 41, *st.* 64.

neaho, *see* neaha.
neim*a*nnẽ, (niy*a*m*a*, rule), to restrain, to suppress; *p.* 4, *st.* 64.
nem*a*, (niy*a*m*a*), a vow to bind oneself to do something; a resolution; a rule.
nem*a*st*a*, one who has made a nem*a*, *see* nem*a*.
netr*a*g*a*ll*a*, weepy; copiously tearful.
netr*a*u*a*tty, an eye-ball.
netth*a*uauẽ, (n*a*ttheuauẽ from n*a* and ttheu*a*nnẽ), it should not be kept or spared.
nh*a*uize, nh*a*uõ, etc., (n*a* and honnẽ, to become); should not become, we shall not become, etc.
nib*a*r*a*, firm, steadfast, hard.
nibh*a*r*a*, *see* nib*a*r*a*.
nibhrant*a*, really; *lit.*, positively; preferably; without apprehension or misgiving.
nica, good, pure, exact, correct, right; *ad.* positively; smack; outright; niquy, *f.*; niquẽ, *nt.*
nich*a*it*a*n*a*, (nischet*a*n*a*), without consciousness.
nich*a*ll*a*, clear, bright, pure, clean; (*S.* nisch*a*l*a*, immoveable).
nich*a*n*a*uẽ, (nich*a* (niti*a*), always, and n*a*uẽ, new), ever veritably novel.
nichh*a*ll*a*, constant; clear, pure; (*S.* nisch*a*l*a*, immoveable).
nichhed*a*, a firm assurance; promise; a solemn invocation or conjuration.
nichheuo, (*S.* nisch*a*y*a*h), a firm resolution; determination.
nichit*a*p*a*nn*a*, (from chit-t*a*), inattention.
nidan*a*, *see* nidhan*a*.
nidan*a*, a primary or remote cause; advanced state or extremity; *ad.* at the last; at an extremity.
nidd*a*ll*a*, the forehead.
niddhall*a*, razed, level, fallen, downcast.
nidhan*a*, (*S.* nidhan*a*m), treasure.
nidhi, (*S.* nidhih), a mine, a store, a treasure; the ocean.
nidrest*a*, (*K.* for *M.* nidrit*a*), sleepy; also, asleep.
nig*a*nnẽ, (nigh*a*nnẽ), to come out of; to proceed from; to go into, to enter, (often used by the author in this sense); *p.* 56, *st.* 26.
nigut*a*, *K.* proper, fit, suitable; also, 'just the past minute'; (*S.* nigu, pleasing).
niguty, measures or proper arrangement for safe guarding a thing.
nihall*a*nnẽ, to behold intently; to contemplate.
nil*aza*, devoid of shame.
nill*a*, a saphire; indigo; *adj.* deep-blue.
nim*a*nnẽ, to die, to pass away.
nimboll*a*nn*a*, the offering of incense to the Lord (according to the Jewish ritual); homage.
nimboll*a*nny, *see* nimboll*a*nn*a*.
nimuqhe, (*S.* nimesh*a*h), an instant, a moment, a minute.
nimuqhea, (*S.* nimesh*a*h), in an instant.
nimuqhematrẽ, (*see* nimuqhe), in an instant.
nimuxe, *see* nimuqhe.
ninad*a*, *see* nad*a*.
nind*aca*, blaming, fault-finding; blameworthy; *n.* fault-finder, reviler.
nindi*a*, blameworthy.
nip*aza*, a coming forth or proceeding from; rise.
nip*aza*nnẽ, to spring or proceed from; to be born or produced.
nip*aza*uinnẽ, *caus.* of nip*aza*nnẽ.
nipat*a*, complete demolition or destruction; *lit.*, a descent, or fall.
niputruquy, (niputr*a*quy), childless; properly this is a *f. adj.*
niqhep*a*nnẽ, to bury; to deposit.
niquẽ, *see* nica.
niquy, *see* nica.
nir*a*qh*a*nn*a*, (*S.* nirīksh*a*nn*a*m), a fixed glance; an intent look.
nir*a*qh*a*nnẽ, to behold intently; to inspect closely.
nir*a*qhenn*a*, *see* nir*a*qh*a*nn*a*.
nir*a*ss*a*nnẽ, to remove, cast out.
niracar*a*, formless; devoid of form.
nirall*a*, *lit.*, the sky; hence, empty.
nirant*a*r*a*, (*S.* nir*a*nt*a*r*a*), always, constantly.
nirass*a*nnẽ, *see* nir*a*ss*a*nnẽ.
nirb*a*ll*a*, powerless.
nirbh*a*r*a*, nirb*a*r*a*, *see* nib*a*r*a*.
nirbhaguy, unfortunate, hapless.
nirbhanzannẽ, nirbh*a*nz*a*nnẽ, to break down; to destroy.
nirdh*a*ll*a*nnẽ, nirdhall*a*nnẽ, (*S.* nird*a*l*a*n*a*m), to demolish, destroy, devastate.
nirdh*a*n*a*, without wealth, poor; also used as *n.*
nirdhar*a*, truth, certainty, positive assurance, determination; used also as an *ad.* by the author, meaning, certainly, verily.
nirdharẽ, *see* nirdharī.
nirdharī, certainly, positively.
nirlep*a*, uncontaminated, unaffected; *lit.*, unsmeared.

nirminnē, to create; to cause, to effect, to produce.
niropanna, (S. nirūpannam), seeing; description), command; permission.
niropannē, to commit to the charge or keeping of; to command; to permit.
nirvanna, any extreme doing (a fault, an act of cruelty etc.); resolution; determination; *lit.*, extinction; dissolution; final absorption with God, according to the Buddhists.
niruauo, (S. nirvahah), deliverance; remedy; *lit.*, accomplishing; completion.
niruicara, (S. nirvicarah), changeless, immutable; *n.* that which is without vicára, deviation from its nature: God.
niruigna, (S. nirvighna), free from difficulties and dangers; used also as *n.* in a similar sense.
niruixa, devoid of poison and venom;—a cobra; an herb, etc.
niruta, certainly, positively, surely.
nirutē, *see* niruta.
nirzhrodaca, (S. nirzharam and udacam), spring-[water.
niscallanca, spotless, stainless.
nischheuo, (S. nischayah), resolution; fixed purpose.
nissanca, (S. sanca), free from doubt, hesitation, confident, trusting.
nissanny, (nissanna), a ladder.
nissanqha, *see* nissanca.
nissarannē, to go off, to disappear.
nissanchara, (S. nisacharah), a monster; a rakshasa; *lit.*, one that wanders at night.
nissanna, (nisanna), a mark, an ensign, a flag.
nissanna bhery, drums which are beaten to give sign for instance, of the entry or departure of a royal personage, etc.
nissanna deuauila ghauo, a rush was caused to be made upon the colours (of the enemy).
nissanna lagale ghae, stunning sounds of drums etc. were heard as soon as the sign was given.
nissy, the night.
nistarannē, nistarannē, to cross over safely, to pass through safely.
nitalla, *K. see* nittalla.
nitezana, expostulation; remonstrance.
nitezannē, to reprove; to expostulate with; *p.* 14, *st.* 97.
nithu, spittle.
niticarta, a judge.
nitta, right, straight; hence, sound, quite cured or healed.
nittalla, clear, bright, pure, clean.
niuaddannē, *see* niuaddannē.
niualy, a tree the seeds of which are used to clear muddy water.
niuannē, *lit.*, to become cool and calm; hence, to be satisfied, contented; *p.* 5, *st.* 95.
niuartannē, to die; *lit.*, to turn back from; to desist.
niuadda, decision, settlement, adjustment; choice; distinction.
niuaddannē, (niuaddannē), to choose, to select.
niuanta, calm, tranquil.
niuaranna, deliverance from; removal of.
niuarannē, if *n. see* niuaranna; to deliver from; to remove or take of.
niuruti, (S. nirvritih), death; cessation from worldly concerns and engagements; satisfaction, happiness.
nizannē, to sleep.
nizassura, (nidassura), half-asleep; sleepy.
nizasthana, one's own abode or place of abode.
nizhrodaca, *see* nirzhrodaca.
nollaqhaty, (na and ollaqhannē, to recognize); they do not, she does not recognize.
nouara, (noura), a person arrived at the marriageable age and intending to marry; a bridegroom; a husband.
nrupāuara, a king, a chief among kings.
nrute, dancing.
nulangaue, (na and ulanghannē), could not be transgressed, passed over, traversed or crossed.
numatty, (na and umattannē), would not come forth or be produced.
nupaze, (na and upazannē), was not produced; did not spring from or come forth.
nupeqhissy, (na and upeqhannē [upekshannē]), thou dost not disregard or view with indifference or unconcern.
nure, (na and urannē), would not remain or be left.
nussuda, *see* nassudha.

P

pachhamana, (S. prichhamana), questioning.
pachhima, pachima, (paschima), west; western; last.
pacuuana, any victuals or viands; any dainty or nice dish; a rich cake or sweet meat.

pada, foot; place, position; a variety of song or metrical composition.

padara, *lit.*, an end of a cloth; also, an ornamental border; the lap, or any cloth opened out to receive; hence, *metaph.* padarī means, in possession of.

padaraqhiabanda, (padam, raksha and bandhah), shoe-latchets.

paddachacra, (*S.* pratichacram), opposing; a counter-army or hostile army.

paddacharica, (*S.* paricharica), *f.* a constant attendant (who is always at the heels of her mistress).

paddada, a curtain, screen, veil.

paddannẽ, (*S.* pat), to fall, drop; to seize; stop; to engage in; to come to pass; to proceed, result, be produced; to sink (into poverty etc.; to become thick, faint, hoarse,—the voice; to become; to be dear to; to suit.

paddannẽ, (paddhannẽ, *S.* patth), to read or recite.

paddaqhallannẽ, to do violence to or commit an outrage upon some one; (?) to curb.

paddasabda, (*S.* pratisabdah), an echo.

paddassa, (paddassa), *lit.*, a fawn; applied in endearment to a calf or an infant.

paddatalla, (pada and tala), the sole of the foot.

paddatallannẽ, paddatallannẽ, to make trial; to bring to the test (by means of afflictions, etc.); to offer greetings and presents. (?)

paddatalla, offering of greetings, presents etc; (?) *p.* 228, *st.* 25.

paddi, a certain measure.

paddibhara, excessive weight; an overload.

paddichacra, *see* paddachacra.

paddicharica, *see* paddacharica.

paddiuanti, (*S.* pativatni), a woman having and being subject to a husband.

paddiye, paddiyenty, (paddhiye, paddhiyenty), is, are dear to; from paddannẽ, to be suitable, harmonious.

paddiyessy, (thou) art dear to.

padminny, (*S.* padminy), a day lotus; a beauty (woman).

pagallannẽ, (pagallannẽ, more commonly pigallannẽ), to dribble or trickle.

paila, (*S.* parah), opposite, yonder, (side or bank).

paila, (pahila), first, the first; *ad.* at first; in the beginning; *f.* pahily; *nt.* pahilẽ.

pairanna, putting on; wearing.

pairannẽ, to put on, wear (garments).

pairauo, wearing, donning (a garment).

pairichã, *K.* from paira, *lit.*, the day before yesterday; sometimes also used as the Eng. 'the other day'.

paiza, a challenge; defiance; words of challenge or defiance.

paĩ, used similarly as pã; sometimes has the sense of precisely, verily, even so.

palattannẽ, (palattannẽ), to change, alter, make different from formerly; to become different.

palla, a flight; a retreat.

pallapalla, (pallapalla), flight; retreat.

panaca, (*S.* pan-nagah), a serpent.

pancaty, a line or row (of diners, etc.).

panchaqhery, (panchakshary), *lit.*, one knowing the five syllables 'namah sivaya' of the old exorcising formula; an exorciser or dispossessor of demons and fiends.

pancharassa, a composition of (five or several) metals.

pannaquessara, a kind of head ornament; (?) *p.* 99, *st.* 144.

pannassa, *K.* (*M.* phannassa), the jack-fruit tree; also, its fruit.

pantha, (*S.* pathah), a road or way.

panthicara, (*S.* pathah), a traveller; a way farer.

panthicara, (*S.* panctih), *lit.*, a diner or one in a row of diners; hence, probably, men engaged in preparing meals; *p.* 77, *st.* 27.

paqha, (*S.* pakshah), a wing; a side; a half of a lunar month comprising fifteen days; part, party, etc. (in fight, argumentation etc.).

paqhecullа, *lit.*, an individual of the winged tribe; a bird.

paqhepaty, (pakshapaty), a partisan, an adherent; *adj.* favourable to one side or party.

paqhezaty, (pakshizaty), species of birds.

paqhi, (*S.* pakshin), a bird.

paqhia, (*S.* pakshah), a side.

paqhileya, that belonging to the class of birds. (?) *p.* 456, *st.* 121.

paqhu, *see* paqha.

para, but, yet, nevertheless; *adj.* other, strange, foreign, uncommon; pertaining to another; *n.* way, manner, style.

paradessa, a foreign country; a village or province in the vicinity of another; a suburb (pradesa).
paradessinny, *f. lit.*, a woman in a strange land; hence, forlorn.
paraduara, *lit.*, another man's house; hence, adultery.
parama, uttermost; principle; superior.
paramagati, state of supreme blessedness.
paramadannẽ, (*S.* pramad, to be unconscious, intoxicated ?); to die.
paramananda, highest bliss.
paramarzannẽ, (*S.* parimarjanam), to wipe; to clear by wiping.
paramesuara, the Supreme Being; the Highest Lord.
parassa, (parissa), than.
parassannẽ, to listen to; to attend to.
parassuarẽ, parassuarẽ, parassuari, *see* paraspparẽ.
paratanna, departure; return.
paratannẽ, to turn back, to return, to depart.
parauadda, a prescribed mode, rite, way or manner; a line of men drawn up for march; *p.* 519, *st.* 8.
parazannẽ, to sharpen; to wave or brandish (as a sword).
parabhauinnẽ, to defeat; to vanquish.
parasparẽ, (*S.* paraspara), mutually or reciprocally.
paraua, foreign, other, (person).
parayanna, (parayanna), perusal, reading through (*esp.* of a Purán).
parayenna, (*S.* prayannam), coming or advent.
paricara, (*S.* priyacara), fine, beautiful, sweet, ornamental.
paridhana, wearing; putting on or casting around (a garment).
parihara, (parihara), removing, averting, remedying (of difficulties, guilt etc); an excuse.
parimalla, scent, fragrance; odour *gen.*
parimallica, scented; odorous; fragrant.
paripanchica, (*S.* prapanchaca), amplifying or explaining in detail; worldly; pertaining to the business and the cares of the world.
paripanchu, (*S.* prapanchah), the world.
pariqhea, (*S.* parīksha), a test, trial, examination.
parissa, a stone of which the touch is said to turn iron into gold: the philosopher's stone.
parissannẽ, *see* parassannẽ.
parissauinnẽ, to make or cause to hear; to explain, narrate, tell.
paritoqhannẽ, (*S.* paritush), to be gratified with; to be graciously pleased towards.
pariuanna, (pariuahanna), a ship.
pariuara, followers; retinue.
pariuarannẽ, to come or appear in state, *i. e.* with all retinue etc.; used in poetry, from pariuara, retinue, followers, attendants.
pariuary, belonging or pertaining to a pariuara.
pariyozanna, (*S.* prayojanam), use; usefulness.
parī, like unto; in the similitude of.
parompari, parõ parī, in diverse or varied ways.
paruanny, (paruanna), a holy day or festival.
paruatta, (paruantta), a waist-belt or sash, by which a weapon, etc. can be slung; *lit.*, the folds or gathers of the *saree* of a little girl.
paruattha, *see* paruatta.
paruinna, (*S.* prauīnna), proficient, expert.
parussenna, (*S.* sparsanam), touch.
pary, way, manner, fashion; *prep.* in the way, manner or fashion of;
parzannẽ, (parazannẽ), to wave or brandish (a sword etc.).
passaranna, a stretching of oneself or of something *gen.* at full length or completely.
passarannẽ, to stretch oneself; to extend; to reach out; to spread.
passauo, (*S.* prassadah), gift, favour, boon.
passu, (*S.* pasuh), a beast.
pataca, a small flag or banner.
paticarannẽ, (patcarannẽ), to take unto oneself; to accept or consent to with pleasure.
patima, (*S.* pratima), an idol or an image.
patita, fallen (from a better condition or elevation).
patiurata, an obedient wife.
patmabhazana, (pratima and bhazana), idol worship.
patma, *see* patima.
patra, a leaf (of a tree).
patrauela, a species of the betel creeper; *p.* 28, *st.* 23.
patrau̇lla, a trencher or plate formed of leaves tacked together.
pattalla, a film over the understanding; a veil; a multitude.
pattannẽ, (*S.* patth), to read.
patthanna, rehearsing; repeating.
paty, a husband.
pauana, wind; *metaph.* breath; spirit.

pauanagati, the course of the wind.
pauadda, a panegyric recounting the powers, greatness, virtues etc. of (God or man).
payobhara, (possibly, though not in *M.*, payahara), foot-soldiers.
pazara, an oosing, dribbling, trickling; from pazharannẽ.
pazharannẽ, (pazharannẽ), to ooze, trickle, run in streams.
pacharannẽ, to call, invite; to inquire after one's health and welfare.
padda, heed; regard; advertence; agreement.
padda, harmony; union; concord; equal footing; from paddannẽ, to suit, to agree; *P.*
paddannẽ, to throw or tumble down; to fell (as a tree); to make to fall.
padrenos, *P. lit.*, 'Our Father'; the prayer taught by Our Lord to His Apostles, which begins with the words 'Our Father'.
padry, *P.* a priest of the Christian Church; *lit.*, 'Father'.
paduca, foot-gear.
pagannẽ, *K.* to catch fish by means of a net.
pagara, *K.* a high parapet.
pahannẽ, (pahannẽ), to see, to look at; to regard, observe; to look after; to desire; to seek; to inspect.
pahī, (*S.* pa, to protect), 2nd person, sing. imperative; protect! help!; also, look! behold! from pahannẽ.
paica, a foot-soldier; an armed attendant; a messenger.
paissara, the sound or rustle caused by the tread of (man or beast); *lit.*, moving of foot.
paixaõ, *P.* the Passion of the Redeemer.
palatta, in return or in exchange for.
pala, leaves, (collectively).
palhalla, (palhalla), what is diffuse, amplified, prolix.
palla, *K.* a wave; a billow.
palla, (*S.* palah), a protector; a guardian or caretaker.
pallannẽ, (*K.* for *M.* pallanna), a cradle.
pallannẽ, to maintain; to support; to protect; to observe.
palla, *K.* rendering obedience to.
pana, betel-leaf, (collectively); *lit.*, leaf of any tree or creeper *gen.*
panddara, (panddhara), white; pale.
panga, intense or constant craving or desire; longing for.
pangannẽ, *lit.*, to separate in various directions; hence, to be wavering and inconstant.
panguranna, (pangharunna), a coverlet; antharunna pangharunna, mattress, bed-clothing, etc. taken together.
papasilla, (papasīla), very sinful; wicked; full of iniquity.
paphara, probably, pabhara, a harrow (such as the one with which Satan is represented); also, a shoe; *p.* 348, *st.* 102; Dnyáneshwar has pampara or papary to signify a kick.
paqhara, a side (as of a wall etc.).
paqharannẽ, to caparison; Dnyáneshwar uses this word for passarannẽ, to spread out.
paqhari, (paqhara or paqhaddy), a covering (ornamental) for a horse or an elephant; caparison.
paqhe, *pl.* of paqha, *see* paqha.
paqhurũ, a bird.
para, a boundary, limit; the farther side; the utmost reach or extent.
paradhy, a hunter.
parai, *K.* a long iron pestle with a pointed end for making holes or drills in the earth.
parannẽ, a feast; a banquet following a rigid fast; *lit.*, going to the other side (of a fast).
paraqhy, (*S.* parikshy), *lit.*, a critic, a connoisseur; one who is skilled in the art of divination.
pariqha, *see* pariqhia.
paruqhauinnẽ, (paruqhannẽ), to behold intently or longingly; to pursuade or prevail upon; *p.* 505, *st.* 57; to beckon; *p.* 520, *st.* 29.
paruqha, a spy; a stranger; (paraqha), an enemy, (paraca), are both used by Dnyáneshwar.
paruua, (paraua), a pigeon.
pasca, *P.* the Passover according to the Jews; Easter according to Christians.
passa, a snare.
passaua, *prep.* of, from, through.
passanna, (pasanna), a rock-stone.
passauo, *see* passauo.
passe, *pl.* of passa (*S.* pasah, *M.* phanssa), a die.
passolla, (passala), the side of the body on which a person may lie in sleeping; *p.* 144, *st.* 17.
passuata, *K.* on account of; for the sake of.

passuna, from; since; out of; beside; also used in *K.* as pasuata.
patallanne, to spread, to stretch out.
patanne, to come to; to reach or attain; to help; to be attained and enjoyed by.
patalla, *lit.*, the hell, in Hindu mythology; the regions under the earth; hence, the abysmal regions of darkness.
pate, an eye-lid; used also by Dnyáneshwar.
pathara, a stone in general; a large flat smooth stone.
patriarca, *P.* a patriarch.
patta, a tablet.
pattanna, (*S.* pat-tanam), a city.
patta sutra, a silk cord.
patthanna, *see* patthanna.
patthauanny, sending away (with gifts of honour); a gift (to a visitor on sending him away); permission to depart.
patthauinne, to despatch, send, forward.
patthilaga, pursuit.
patty, *lit.*, a long and slender piece of timber; a beam of wood.
pauana, pure, clean; sanctifying; purificatory.
pauannara, entertainment of guests.
pauanne, *see* patanne.
paula, (paula), the foot; properly a foot-step.
paunnara, *see* pauannara.
pauo, the foot.
pautty, *lit.*, a step or steps (as of a ladder etc.), or a foot-mark; used in the *Puránna* to signify the spreading of cloth on the road, as a mark of respect and homage to a guest that is being received.
payancha, a foot-soldier.
paye, the foot.
payobhara, *see* payobhara.
pazanne, to make or give to drink; to suckle.
pazharanne, *see* pazharanne.
pã, an expletive particle or a pillow-word used to supply an exigency of metre or rhyme.
pedda, *K.* a very bony and not-much-cared-for fish.
pelanne, to drive or urge forward.
pela, (*K.* pelo), another, one's neighbour or fellow-man.
pele, that belonging to another, as distinguished from apule, that is one's own.
pencatta, the waist.
penne, coming; travel; journey; *lit.*, the spot halted or alighted at; Dnyáneshwar uses penna similarly.
peqhanne, *K.* to be healed a wound or ulcer; in *M.* to expect or look for, from *S.* preksh.
peranne, to sow.
pere, *pl.* of pera, an articulation or a joint.
pettanne, *K.* to spread abroad (as a ddangora, a public notice); (pittanne), to pat; to beat or strike against; also used in the *Puránna* as meaning, to fashion by striking or beating;—a nail; *p.* 468, *st.* 55.
pettara, a basket woven of reeds or creepers.
petti, preparations for a large banquet on a grand scale; the banquet itself.
peuanne, (peuanne), to swim.
peua, a grain-cellar.
phaddacanne, to flutter; flap, rustle.
phallabhetta, phallabhetta, an offering of fruits.
phallanne, to be fructified unto, to benefit.
phallasta, *K.* fruitful; fructifying.
phalle, a tablet; a plank.
phally, a close and dense line, rank or row; a plank.
phanni, the hood (of a serpent); in *M.* it *gen.* means a hair-comb, while phanna stands for hood.
phannidhara, a cobra; *lit.*, one having a hood.
pharara, a streamer, or fluttering flag, or pennant; a display of flags or wings; seems to be derived from phar, imitative of the fluttering of a flag.
phattica, crystal; marble.
phai, *K.* to-morrow.
phallanne, to rend, tear.
phancanne, to spread abroad; to scatter in various directions; to stretch off.
phantapatty, of the morning or dawn; day-break.
phante, *K.*, (*M.* pahatta), day-break; morning.
phanttanne, (phattanne), to be torn, burst, or split; to split.
phara, *adj.* many or much; *ad.* very, too, exceedingly.
phara, *K.* a blow (of the pestle or pounder); a stroke; (*S.* praharah).
phares, (Hebrew), division, separation.
pharizeua, a Pharisee.
phatara, *see* pathara.
phauanne, to be appropriately applicable; to suit; to be worthy of.

phedd*a*nnẽ, to cause to vanish, to remove completely.
phenn*a*, (*S*. phenn*a*h or phen*a*h), foam; froth.
pher*a*, circuit, course, a round; a circumference.
phintt*a*nnẽ, (phitt*a*nnẽ), to be removed or cleared away.
phitt*a*nnẽ, *see* phintt*a*nnẽ.
phodd*a*nnẽ, to break, split, etc. (transitive).
phonddiya, a little pond or hollow in the ground.
phop*a*lly, (poph*a*lly), the areca-palm or betel-tree.
phringuy, (phiringuy), *lit*., a Frank; a European *gen*.
phudd*a*la, (puddh*a*la), that which is anterior; past; also, that which is before, or future.
phuddar*a*, a promised or fore-shadowed event; a prophecy; that which is destined to come off.
phuddar*a*nnẽ, (phuddẽ from *S*. sp*a*stt*a*, what is true or what is the truth—Dnyáneshwar), *lit*., to advance, to step forth or forward; *metaph*. to be gracious towards or propitious unto; to accrue.
phuddarī, (puddharī), *ad*. before; in future; in front.
phul*a*nnẽ, to blossom, to blow.
phump*a*nnẽ, phup*a*nnẽ, (phu! phu!), to hiss (as a snake).
phunc*a*tt*a*, (phuc*a*tt*a*), *ad*. for nothing, gratis; without any consideration in return.
phuncachẽ, that which is to be had for nothing.
phuncachy, *see* phunc*a*tt*a*.
phuntt*a*nnẽ, (phutt*a*nnẽ), to split or break; (intransitive).
phur*a*nnẽ, to be under a quivering or tremulous agitation (to fight, etc.) from excited eagerness.
phurannẽ, (phur*a*nn*a*), quivering or tremulous agitation (of the body or of a member, to fight, strike etc.).
pic*a*, the ripening of the corn standing in the fields; harvest.
pic*a*nnẽ, to grow ripe, or to be matured, *lit*., *metaph*.
pica, *see* pic*a*; *lit*., *adj*. ripe.
pich*a*, (*S*. pich-chh*a*m), a feather; the tail of a peacock.
pich*a*dd*a*, rheum or mucous discharge from the eyes.
pidd*a*nnẽ, to afflict, pain, torment.
pidd*a*u*a*nt*a*, afflicted with disease; suffering or ailing.
piddeu*a*nt*a*, *see* pidd*a*u*a*nt*a*.
pimp*a*ll*a*, the Peepul tree.
pinaquy, (pinac*a*), a kind of musical instrument, (Mádhawa Chandrobá); *p*. 352, *st*. 15; *lit*., *S*. pinac*a*, means the bow of Siva.
pindd*a*, the fœtus in an early state of gestation; the embryo; the body.
pindd*a*poss*a*nn*a*, protecting one's life with nourishment, food.
pindd*a*pranna, *lit*., fœtus-lives; hence probably also, newly born infants; *p*. 86, *st*. 15.
ping*a*tt*a*, yellowish; tawny; auburn.
pint*a*, (*K*., *M*. pit-t*a*), bile; the bilious humour.
piss*a*ra, (pissara), the feathered end of an arrow; a feather; pissara, in *M*., means feathers (collectively).
pissẽ, madness; fatuity.
pit*a*ru, (*S*. pita), a father.
pita, a father.
pitam*a*h*a*nta, (*S*. pitam*a*h*a*h), grandfather.
pitoll*a*, (pit*a*ll*a*), brass.
pitt*a*, *see* pitth*a*.
pitth*a*, (*S*. pistt*a*), flour, *gen*. except that of wheat, which is called c*a*nnīc*a*.
pitty, (from pitt*a*nnẽ), clapping; hat*a*pitty, clapping of the hands.
piu*a*n*a*patra, piu*a*n*a*p*a*tr*a*, a drinking vessel or cup.
piyala, (pyala), a cup, bowl, basin; a cup-shaped vessel.
pizunn*a*, (pinz*a*tt*a*), a small strip or slip as pulled off from a bamboo, reed etc.
pīu*a*lla, yellow.
poc*a*ll*a*, (poc*a*lly), the regions of empty space.
pocar*a*nnẽ, (pucar*a*nnẽ), to shout out; to set up a cry.
pola, (*K*. polo), a cheek.
poll*a*nnẽ, to be seared or scorched.
pong*a*tt*a*, hump-backed.
poqh*a*r*a*nny, a small lake or pond, lateral or cavernous; a hole or hollow as in a tree, wall etc.
poqh*a*ry, *see* poqh*a*r*a*nny.
poss*a*nn*a*, (pos*a*nn*a*), tending; feeding; nourishing.
poss*a*nnẽ, to feed, nourish; to be fed, nourished.
possa, (*K*. posso, *M*. p*a*ssa), a handful; *lit*., the palm of the hand hollowed to hold something.
possenn*a*, (pos*a*nn*a*), feeding, providing with food.
pott*a*ll*a*nnẽ, *lit*., to clasp to the belly; hence, to embrace, as it were.
pottartha, (*M*. pott*a* and *S*. *a*rth*a*h), self-seeking in relation to eating and drinking; *K*. gluttony.
pou*a*ll*a*, a parapet or wall of stones.
pou*a*nnẽ, *see* peu*a*nnẽ.
pouadda, *see* p*a*uadda.

pouddannẽ, (pahuddannẽ), to lie down; to sleep.
pounrannẽ, (probably from pauannẽ, to attain and rahannẽ, to be); to continue in; *p.* 464, *st.* 109.
pŏuallẽ, a coral.
praballa, (prabala), intense, strong, powerful.
prabanda, (*S.* prabandhah), a design or plan; the mapping out of a project, a scheme; counsel; Dnyáneshwar uses the word to mean grantha, a written work.
prabhalla, *see* praballa.
prabha, lustre; sheen; brightness; also, reflexion.
prabhata, morning; dawn; day break.
prabhaualla, a line or row of lustrous light; also, a shrine where images of saints, etc. are placed for veneration.
pracalla, delay.
pracara, disposition, manner, way; means, (of being saved, protected etc.).
pracassa, (*S.* pracasah), light (physical or mental).
prachandda, extreme, excessive; furious, outrageous.
prachiti, (pratīti), an accurate impression or apprehension, a clear and definite perception or apprehension; proof; testimony.
pracrama, (paracrama), valour, might, puissance.
pracruti, (prakriti), nature; disposition; health, vigour; well-being; active phenomena.
pradaqhenna, (pradakshinna), going round a person or object (by way of reverence).
pradhana, the prime or chief minister.
praghatta, (pracatta or pragatta), published or known to all.
praghattauinnẽ, to publish; to promulgate.
pragnea, (*S.* prajna), wisdom; intelligence.
prahuddi, (*S.* prouddhi), mightiness, greatness; prowess.
prallaya, a deluge or flood.
prallayo, *see* prallaya.
pramanna, assurance; testimony; evidence; oath.
pramannacara, given to swearing.
pramannẽ, pramannī, pramanny, according to or conformably with; also, like unto; in a manner resembling.
pramartha, (paramartha), truth; the principle import; the root of the matter; the chief purpose at hand.
prannannẽ, (*S.* parinnayanam), to obtain in marriage the hand of.
prannama, (*S.* parinnamah), result, consequence; recovery or cure; hence, state, condition.
prannama, an humble obeisance.
prannipata, a prostration.
praqheallanna, (*S.* prakshalanam), washing, ablution.
praqheallannẽ, to wash.
prassana, (prassan-na), pleased; propitious.
prassana, (*S.* prasanam), *gen.* eating, also drinking.
prassanata, the state of being pleased, of being gracious.
prassanga, intervention; association; occasion; circumstances; the fit time; an emergency.
prassanna, *see* prassana.
prassanuata, delighted with; approving of; from prassana.
prassãuannẽ, to flow on (as a river, stream etc.); to produce; to give birth to; to give forth; to yield.
prassada, *lit.*, anything (a fruit, flower etc.) given before an idol by a guru or a saint, as a blessing or mark of favour; a favour; a boon.
prassidha, (prassid-dha), generally known; clear; evident.
prassuta, brought to bed of child.
prasta, (prastha), a term for a superior personage; for one eminently conspicuous for wealth, virtue, etc.
prastaī, possibly; consequently.
prastauo, (*S.* prastavah), introductory praise; allusion; attributes; essential qualities; *p.* 49, *st.* 95.
prastauo, (*S.* prastavah), proving, demonstrating; hence, probably, reasons, grounds of proof.
prataqhe, (pratyaksha), in very truth or deed; face to face.
pratapa, glory; *lit.*, prowess, valour.
pratapauanta, renowned for prowess or for might.
pratapiya, (pratapy), one who has shown great prowess, puissance or valour; from pratapa.
prateuo, (*S.* pratyayah), fulfilment; proof; faith; belief, trust, confidence.
prathuuy, pruthuuy, (prithuī), the earth.
prati, (prīti), love; affection.
prati, *prep.* unto, towards.
pratibimba, a reflected image.
pratibimbannẽ, to be reflected—an image or object.
pratipustaca, *lit.*, a reflexion of a book: a translation.

pratisttita, (pratistthita), fine, splendid, famed etc.; honourable or respectable.
pratiuada, discussion.
pratiutara, (pratyut-tara), *see* pratizapa.
pratizapa, (prati and *K.* zapa—Persian, used in *M.* zababa), reply; answer.
prauanny, *see* paruanny.
prauartannẽ, to turn to; to engage in; to arise or accrue; to cause or occasion; to produce.
prauessa, (*S.* prauesah), an entry or entering into.
prauessannẽ, to enter; to go into.
prauinna, *see* paruinna.
prayauanta, (priya and vanta), greatly beloved.
prayassa, difficulty; trouble.
prayẽ, (priya), dear; precious; *ad.* dearly.
prazania, (*S.* parjaniah), rain.
prazhallannẽ, (from *S.* prajualanam, kindling, inflaming), to shine forth with great lustre, to blaze.
pracrama, *see* pracrama.
prahara, (*S.* praharah), a watch or eighth part of the natural day.
prannalinga, an emblematic representation of a god, generally worn round the neck by one desirous of obtaining from the god protection of one's life.
prannama, *see* prannama.
pranniya, *see* pranny.
pranny, *lit.*, a creature; a human being.
prapta, powerful; Dnyáneshwar means by the word, one who has gained his end or final object.
prapti, power; might; ability; *lit.*, attainment; power of attaining, accomplishing.
prarthana, a prayer.
prarthannẽ, to beg, beseech; to supplicate or pray.
praschita, (*K.* prachita, *S.* prayaschit-tam), penance.
prassana, *see* prassana.
prassannẽ, to drink.
prayauanta, prayeuanta, (*K.* praya, age), aged; old; possibly, about to die. [*st.* 43.
prayo, consideration; regard or fondness for; *p.* 371,
prema, affection; love.
premalla, filled with love or affection, *esp.* with divine love.
premalla, *see* premalla.
preta, a corpse; a goblin or spirit, *esp.* one supposed to animate the carcases of the dead.
pretna, (*S.* prayatnah), means; endeavour.
propheta, *P.* a prophet, one inspired by God to warn and teach and predict future events.
prusttna, (*S.* prasnah), a question.
pucarannẽ, *see* pocarannẽ.
punarziuitua, resurrection.
punapuna, *ad.* over and over again.
punita, purified; holy.
punnarapĩ, (*S.* punah and api), over again; once again; once more.
punnaty, punnatĩ, again; repeatedly; also, *see* punnarapĩ.
punneartha, wealth of merit.
punnesilla, (punnesīla), full of merits; disposed to acts of goodness, virtuous.
punnu, (panna), a bet or wager.
punzy, a collection, heap.
pura, a deluge or heavy down-pour (of rain); used *lit.* and *metaph.*
purannẽ, to suffice; to gratify in full.
purauannẽ, to fill or pervade; to be supplied to the full; to be completely satisfied; to gratify oneself; to be stored up.
purauinnẽ, to satisfy; to supply to the full.
puranna, *lit.*, any one of the eighteen poetical works comprising the whole body of Hindu mythology. The title is sometimes extended to any lengthy religious composition in verse, whether pertaining to the Aryan religion or not; *adj.* old or ancient.
purgatory, *P.* a place or state in which souls after death are purified from venial sin.
purnasalla, (parnasala), a hut made of leaves; a hermitage.
puruacharya, (purua and acharya), a former prophet; a wise man.
puruaza, an ancestor.
puruqha, (corruption of purusa), a man.
purussa, (purusa), a man.
purussantara, (purusantara), a generation.
purussartha, (purusartha), *lit.*, end or object of human life; prowess, puissance, martial daring.
puspa, a flower.
pussa, (puchha), a tail.
pussannẽ, to ask, inquire of, interrogate; to wipe, rub out, or rub off.
pussi, (*S.* pristtih), inquiry; calling for (an account, statement etc.).

pustt*a*, (*S.* pristth*a*m), the back.
put*a*lla, *lit.*, an idol, image, statue (a male figure); put*a*lly, (female figure); applied endearingly to a man or woman, as, the English, 'idol'.
putr*a*u*a*d*a*, (putr*a* and v*a*dh*a*h), the slaughter of one's own offspring.
puz*a*na, worship, adoration.
puzeta, honour; respect; *lit.*, worthiness or sanctity that commands respect.
puziyale, they were honoured; from puz*a*nnẽ, to honour or reverence; to worship or adore.

q

qh*a*chit*a*, set, studded, inlaid.
qh*a*d*a*qh*a*d*a*nnẽ, (qh*a*t*a*qh*a*t*a*nnẽ), to be bubbling up (with laughter); imitative of the sound of a boiling liquid.
qh*a*dd*a*ch*a*r*a*, rocky; full of ups and downs.
qh*a*dd*a*p*a*, a rock.
qh*a*dd*a*py, a small rock.
qh*a*dd*a*qh*a*ddit*a*, stiff and hard.
qh*a*dd*a*t*a*r*a*, fierce; *lit.*, making a crashing sound; probably derived from *S.* qh*a*r*a*, hot, fierce; qh*a*r*a*t*a*r*a* is a regular comparative formed from qh*a*r*a*.
qh*a*diut*a*, (*S.* qh*a*dyot*a*h), a fire-fly; a glow-worm; Dnyáneshwar has qh*a*dot*a*.
qh*a*dunt*a*, *see* qh*a*diut*a*.
qh*a*incha, which; relating to what place; (interrogatively).
qh*a*ll*a*, threshing floor; the floor of a granary.
qh*a*ll*a*b*a*ll*a*nnẽ, to be agitated or exasperated; disquieted; to be in tumult; to disturb, disquiet, agitate.
qh*a*ll*a*u*a*ll*a*nnẽ, *see* c*a*ll*a*u*a*ll*a*nnẽ.
qh*a*ncall*a*, cross, surly, angry.
qh*a*nch*a*nnẽ, (qh*a*ch*a*nnẽ), to set (jewels or gems); to set or stud ornaments etc. (with gems); to bedeck; *p.* 488, *st.* 169.
qh*a*nchit*a*, (qh*a*chit*a*), *see* qh*a*chit*a*.
qh*a*ndd*a*, a part; portion (made or cut off from the main body); a fragment; when doubled (as qh*a*ndd*a* qh*a*ndd*a*) it has an augmentative force.
qh*a*ndd*a*nna, (qh*a*ndd*a*na), a covenant.
qh*a*ndd*a*nnẽ, to confute; to refute; to break, shatter or smash; to be destroyed or reduced; to resolve or determine; *p.* 258, *st.* 80; to stipulate certain work or service for certain money, or *vice versa*; to settle the price or terms (of a thing to be purchased, hired).
qh*a*ndd*a*t*a*la, poetical for qh*a*ndd*a*la, *see* qh*a*ndd*a*nnẽ
qh*a*nn*a*nnẽ, to dig.
qh*a*nnoqh*a*nn*a*, (from qh*a*nn*a*, an apartment of a building) made up of or consisting of many apartments; *p.* 45, *st.* 20; qh*a*nn*a* also means, a storey of a house; *p.* 72, *st.* 15.
qh*a*nnoqh*a*nnī, at equal spaces or distances, like the figures of a chequered cloth; and hence, bedecking the whole surface; *p.* 12, *st.* 49.
qh*a*nti, (*K.* qh*a*nt*a*), grief; anxiety.
qh*a*p*a*nnẽ, *lit.*, to sell or go off; to be consumed, expended, exhausted; hence, to suffice; to supply an existing demand.
qh*a*r*a*, a male ass.
qh*a*rg*a*, (qh*a*ddg*a*), a sword.
qh*a*rg*a*dharī, at the point of the sword, (from qh*a*ddg*a* and dhar*a*).
qh*a*ri, bed (of a river); a bank; cultivated ground on a rock: a layer of earth artificially spread over a rocky ground to grow raggi, etc.; a slope.
qh*a*ru*a*t*a*, (c*a*ru*a*t*a* or c*a*ru*a*ty), a saw.
qh*a*ta, stain, spot.
qh*a*tt*a*qh*a*tt*a*nnẽ, (imitative, qh*a*tt! qh*a*tt!), to clack, clap, or clatter.
qh*a*tt*a*qh*a*ttit*a*, (qh*a*dd*a*qh*a*ddit*a*), dry and hard; stiff and hard from dryness.
qhad*a*lẽ, poetical form of the past tense of qh*a*nnẽ, to eat.
qhadd*a*, *K.* beard and whiskers; (in *M.* it is used contemptuously); *p.* 289, *st.* 39.
qhal*a*, below, under; subject to, in the charge of.
qhaluta, (qhal-ta), *ad.* below, beneath, underneath: also, downward; hence, *K.* humble, obedient, subject.
qhamb*a*, a pillar; a post.
qhand*a*, *K.* (*M.* qhanda), the shoulder.
qhand*a*u*a*ttī, upon the shoulder; from qhand*a*u*a*tta, the shoulder or the shoulders considered with reference to carrying or to burdens.
qhandduca, (from qh*a*ndd*a*), a fragment; a piece.
qhandduqui, fragments or shreds (taken collectively).
qhanni, a mine or quarry; also used *metaph.*
qhassauiss*a*, (cassauiss*a*), fatigued, exhausted, faint.

qhassauissy, *see* qhassauiss*a*.
qhat*a*, muck or rubbish; manure.
qhat*a*condd*a*, a pit filled with muck or rubbish.
qhatt*a*, a cot; a couch.
qhazẽ, an eatable, a dainty, a sweetmeat.
qhazi*a*, an eatable; *see* qhazẽ; very often used along with bhozi*a*.
qhearodic*a*, (*S*. kshar*a*, saline, acid, caustic, pungent, and ud*a*n, water); partaking of the nature of salt water; hence, caustic, pungent, etc.
qhell*a*nnẽ, to play, sport.
qhem*a*, (*S*. kshem*a*m), friendly embrace; in *M*. poetry the word often occurs as qhẽu*a*.
qhema, (*S*. ksh*a*ma), pardon, forgiveness; friendly embrace.
qhep*a*, (*S*. kshep*a*h), a single time or occasion; a turn; an instance of occurrence.
qhett*a*, a press caused by an overcrowding (of people).
qheu*a*, *lit*., an evil accident; a juncture; hence, instant, moment.
qheu*a*nn*a*nnẽ, (probably from qh*a*u*a*nn*a*nnẽ, to scrape or scoop), to carve; to cut figures of leaves, flowers, etc. into.
qheuo, (*S*. ksh*a*y*a*h), consumption; destruction.
qhilla, a nail; an iron pin.
qhilly, (*S*. kīl*a*h), a bar of a door; a pin, a bolt, or a wedge.
qhinatt*a*nnẽ, (*S*. khin-n*a*), to be distressed, disquieted, depressed.
qhinn*a*, (*S*. ksh*a*nn*a*h), an instant; a moment.
qhiob*a*nnẽ, (*S*. kshubh), to be exasperated; to be agitated or excited.
qhir*a*, (*S*. kshir*a*m), milk.
qhity, (*S*. kshity), the earth.
qhiuda, (*S*. kshudha), hunger.
qhiudarty, (kshudharthy), hunger-stricken.
qhodda, stocks (for criminals); manacles.
qhol*a*, deep.
qholau*a*nnẽ, (from qhol*a*, deep); *lit*., to hollow, to open, to draw apart.
qhonch*a*nnẽ, to be pricked or afflicted sorely; if a corruption of qh*a*ch*a*nnẽ, to fail, sink, die away—courage, hopes, etc.
qhor*a*nn*a*, a furnace; a mass of live coals; *K*. an oven.
qhòtt*a*u*a*nnẽ, (from qhotti), to be obstructed, stopped, hindered.
qhotta, false; not actual or real; wicked; evil; *f*. qhotty; *nt*. qhottẽ.
qhottau*a*nnẽ, *see* qhott*a*u*a*nnẽ.
qhottẽ, falsehood; lies; from qhotta.
qhucara, *pl*. of qhucar*a*, a shrill whistle or whoop.
qhunn*a*, a mark to preserve remembrance or assist recognition; a mark *gen*.
qhunna, *see* qhunn*a*.
qhunnauinnẽ, qhunn*a*uinnẽ, to direct, order, inform, etc. by sign or signal, *i. e*., by a nod, wink etc.
qhuz*a*tta, stunted, dwarfish.
qued*a*ca, (*S*. quet*a*quy), the male flower-stalk full of fragrance, of a tree known as Pandanus odoratissimus; (the female flower-head is without scent).
quedh*a*uã, *see* queuã.
quellī, *pl*. of quellẽ, a plantain.
quempu, (*K*. quemp*a*, from *Kan*. quempu, red ?) a ruby.
quennẽ, *lit*., an article of merchandise, *esp*. grains, fruits etc.
quenss*a*, hair.
quenss*a*dh*a*r*a*nny, a close combat or hand-to-hand fight (in which the fighters are so near one another as to be able to hold their opponents by the hair and strike them).
quenss*a*ry, (*S*. quessarin, from quess*a*r*a*h, the mane [as of a lion]), a lion.
queti, used for quiti, how many.
queu*a*dda, how great; how much.
queu*a*lla, sole, only, one, singular, pure, unique; *ad*. altogether, exactly; in every respect; the very same.
queuã, (queuhã), when.
queuta, (queutẽ), how much (implying 'very much'); as used by Dnyáneshwar, it means where or whence.
queuy, (queuī), how; in what manner; after what similarity.
quidda, a worm, a maggot.
quiddiuiddi, a bier or hearse.
quil*a*, paint (such as is used to render a boat waterproof). (?)
quilla, lustre, brightness.
quilliquilly, (an onomatopœic word, signifying whining, lamenting or begging plaintively).

quincara, a servant.
quinchita, *ad.* something, somewhat, a little; also used as an adjective in a similar sense in the *Puránna.*
quiraddũ, any small creature of the serpent kind.
quiranna, a ray; a beam.
quiratta, quirantta, *K.* a kind of large louse found on the bodies of quadrupeds.
quirpinna, (*S.* kripanna), miserly; one grudging to give to others of what one possesses.
cuirtana, *lit.*, celebrating the praise of God with music and singing; chanting of psalms or canticles.
cuirti, fame; renown; reputation.
cuirtiuanta, famous, renowned, reputed.
quittaca, a worm.
quize, do make or render; *lit.*, should make; (used in poetry).
quizo, *see* quize.

r

rachannara, corruption of rachannara *see* rachannara.
rachannara, the Creator.
ragaddannẽ, to be crowded and squeezed (from ragadda, crowded and squeezed condition); to be trampled upon, as it were; to press and rub roughly and rudely.
rahũuara, (*S.* rathavarah), a splendid chariot.
raiuassa, (Persian, rivaz ?), *lit.*, prescribed course of procedure in a ceremony, function, etc.; programme.
rally, a frolic, play.
randhana, cooking; articles of food, cooked or cooking.
ranga, splendour; animation, spirit, mirth; also, a stage, arena.
rangauatta, sporting or dancing ground; *p.* 45, *st.* 23; *cf.* rángasila, the large slab before the idol of Withobá in his temple at Pandharpur, on which his devotees are said to dance.
ranguita, with honnẽ, to be delighted; to take pleasure in.
ranna, (*S.* rannam), a battle.
rannabhumi, a battlefield.
rannacanda, *see* rannacandalla.
rannacandalla, desperate or furious fighting.
rannacarcassa, (*S.* rannam and carcasa, harsh or shrill), fired with the desire of war-like enterprise; *p.* 266, *st.* 59.
rannarangadhira, bold on the battlefield; heroic.
rannattalla, cymbals sounded for or during battle.
rannatura, an instrument of martial music: battle-trumpet; also, the plume of battle.
rannauatta, prepared for battle; engaged in battle; fighting.
rannauade, (*S.* rannam and vadyam), martial music; an instrument of martial music.
rannatura, longing for battle.
ranzauanna, (*S.* ranjanam), delight; entertainment.
raqhennaita, (possibly from rakshannartha, for protection), hence, a guard.
raqhennẽ, raqhannẽ, to protect, guard; to shield from harm.
raqheõ, raqhõ, optative form obtained from raqhannẽ; *see* raqhannẽ.
rasmi, a ray; a beam.
rassa, juice, sap; essence or drift as in catharassa.
rassi, pus or matter from a sore or ulcer.
ratha, a chariot.
ratisãyoga, (*S.* ratih, love and sãyogah, union), [coition.
ratnaqhachita, set or studded with gems.
ratnaquilla, from ratna, a gem, and quilla, lustre.
ratnazaddita, *see* ratnaqhachita.
raudra, (*S.* rudhiram), blood.
raui, the sun.
rauibhanu, from raui and bhanu, both meaning the [sun.
raza, dust; sand; *metaph.* a particle: the smallest quantity.
razebhoga, enjoyment of royal power.
razesthiti, affairs pertaining to the state.
raga, anger; also, a musical mode.
rahanna, (rahannẽ), abiding, dwelling.
rahannẽ, (rahannẽ), to dwell; to stop or stay; to await; *n.* living on; dwelling on.
rahatti, (rahatty), course; established career.
rahattica, (from rahannẽ), *lit.*, one staying in another's house temporarily, a lodger; a guest.
rahĩ sahĩ, wait a bit! wait a moment! hold, there! *p.* 137, *st.* 84.
randayanny, a female inn-keeper; Dnyáneshwar has randhauanny, a female cook.
randhanna, ranzhanna, an earthen girdle or baking plate.

ranna, a chief or head; a king.
ranniu*a*, *lit.*, the office of king, royalty; hence, the place or the people over which or over whom a king exercises his power; *p.* 178, *st.* 70.
rannuue, corruption of ranne, *pl.* of ranna.
ranz*a*nn*a*, a large earthen vessel for storing water or grain.
raqh*a*nna, *see* raqhenna.
raqhenna, (*S.* r*a*ksh*a*nna), protection; watch and ward; a guard.
raqhessi, (*S.* raksh*a*ssy), a female demon; a giantess.
raqheta, (*S.* r*a*kshita), protector.
rassall*a*, (r*a*ssall*a*), tasteful, sweet, melodious.
rassi, (rass*a*), a sign of the Zodiac; an accumulation; a stock; a heap.
rat*a*, ratr*a*, night.
ratotu*a*ll*a*, (r*a*ctotp*a*l*a*), the red lotus.
ratt*a*, (r*a*hatt*a*), a machine for drawing water; a water-wheel.
ratt*a*nnẽ, (r*a*hatt*a*nnẽ), *lit.*, to be much practiced in; to be conversant with; to behave; to dwell.
raty, (ratry), *see* rat*a*.
raull*a*, (*S.* raj*a*cul*a*m), a palace, a mansion; a magnificent abode.
raullar*a*, *see* raull*a*.
rauo, the king; a chief.
raut*a*, a horse soldier; a cavalier.
raz*a*denn**ẽ**, royal tribute, tax or revenue.
raz*a* h*a*unss*a*, a royal swan; the best species of the bird.
razebh*a*y*a*, *lit.*, fear of a king; hence, dread or terror affecting a kingdom, from an evil coming or to come; the object of the dread itself.
razebhog*a*, enjoyment of royal power.
razecamy, a statesman.
razedh*a*r*a*, *lit.*, one who holds or maintains a kingdom: a king.
razedh*a*rm*a*, *lit.*, duties of a king; justice and mercy befitting a king; hence, one acting according to what kingly justice should be.
razem*a*dh*a*, (razem*a*d*a*), the moral intoxication felt at the possession of kingly power.
razeman*a*, respect and homage due to a king; royal dignity; the importance possessed by a land through its king; political greatness.
razepatth*a*, the royal throne.
razesthiti, affairs pertaining to a state or kingdom.
reng*a*nnẽ, to crawl or creep; to move along on all-fours or on the belly.
reqh*a*nnẽ, to draw lines or figures; to engrave (as on a slab); to imprint.
reqha, a line; hence, lines of beauty or decoration; lineaments (in rup*a*reqha).
reqhit*a*, what is written; *lit.*, delineated, drawn etc.
retabl*a*, from the *Eng.* retable, a shelf behind the altar for the display of lights, vases of flowers, etc.
rẽu*a*, sand.
ricam*a*p*a*nn*a*, the state of having nothing to do; idleness.
ricamy, ricamiya, without work, idle.
ridhi, prosperity; wealth.
ridhi sidhi, prosperity and perfection or fortune and consummation.
righaua, entry; penetration.
rinn*a*, (*S.* rinn*a*m), debt.
rinn*a*ssu*a*, debt—*cf.* saru*a*ssu*a*, for the suffix.
riss*a*, a bear.
ritu, (rīt*a*), custom, mode, manner, way; a rite; (this word is used by itself, without any case-endings, to do duty for its nominative, accusative, instrumental cases, etc., very often by the author).
roddh*a*la, (from rodd*a*nnẽ), grown thin or lean.
roguy, roguiya, (one) diseased, or ailing constantly.
roh*a*, the slate-coloured or white-footed antelope.
rohinn*a*, an anthill.
rom*a*, hair.
rom*a*randr*a*, from rom*a* and r*a*ndhr*a*, a hole; hence, the pores of the body.
romp*a*nnẽ, to sow.
ronc*a*nnẽ, (ronqh*a*nnẽ), to plant or set (eyes, guns, etc. against or towards).
rontt*a*c*a*, ronttaca, *see* rontty.
rontty, (rotty), bread; also, a cake or loaf of bread.
ruchi, taste, relish; savour.
ruchic*a*r*a*, taste-giving; savoury, sapid.
rudh*a*n*a* or rud*a*n*a*, (*S.* rod*a*n*a*m), weeping, wailing, crying.
rudh*a*nnẽ, (from rod*a*n*a*m), to produce a soft or harsh wailing sound; to weep.
rudh*a*nnẽ, (*S.* rudh), to obstruct, prevent, hinder.
rump*a*nnẽ, (rup*a*nnẽ), to sink into.
rundh*a*nnẽ, (rund*a*, broad), to broaden; to widen.

runna, *see* rinna.
runnazhunnacara, the buzzing sound (produced by bees); the twanging or hissing sound produced by an arrow.
runnazhunnannẽ, to produce a buzzing, twanging or hissing sound.
runny, a creditor, one who has advanced a loan. (This word has been used by the author in just the opposite sense to that which it now conveys, its present meaning being a debtor); *p.* 176, *st.* 93.
rupacara, image, likeness; a figure, a symbol.
rupaddẽ, a likeness; an effigy; an image.
rupannẽ, *see* rumpannẽ.
rupacara, *see* rupacara.
rupẽ, silver.
ruque, *pl.* of ruca, *lit.*, the twelfth part of an anna, a pie; an insignificant coin.
russannẽ, to be offended or displeased.
ruzannẽ, to shoot, sprout; to grow up (a plant, tree, etc.).
rũuala, (rũ, an ulcer, a sore, a pustule), full of ulcers or sores.
rũuẽ, *pl.* of rũ, a sore; an ulcer; a pustule.

S, श (as in *show*)

sacannẽ, to be able.
sacla, (*S.* sacalah), a piece, a slice.
sacuna, an omen, a portent, a prognostic; an oracle of a god.
saita, (*S.* sita), cold.
saitanni, pertaining to saitia or cold.
saitia, *n.* cold; coldness; *adj.* cold as opposed to warm.
sancannẽ, to doubt, to fear.
sancapalla, (sanqhapala), a creature of the serpent tribe; a kind of lizard.
sanca, *see* sandheuo.
sanqha, (saca), an era, an age.
sanqhannẽ, *see* sancannẽ.
sanqha, *see* sanca.
santauinnẽ, (santauinnẽ), to quiet, calm, appease, assuage.
saqhannẽ, *see* sacannẽ.
sarada calla, (*S.* sarat-calah), autumn.
sarmannẽ, (sramannẽ), *see* sramannẽ.
sassy, (*S.* sasin), the moon.
sastra, *see* sestra.
sayena, a bed.
sacalla, a boundary line or mark; an enclosure; *p.* 46, *st.* 35.
sallaca, *see* sacalla.
sallaca, a boundary line or mark; an enclosure; *see* sacalla of which, probably, this is a metathetical form; *p.* 106, *st.* 29.
salla, (*S.* sala), a hall, a saloon; a house; a stable, stall.
santauinnẽ, *see* santauinnẽ, (*S.* santa, calm, mild).
sardhalla, (*S.* sardulah), a tiger, leopard or panther.
sasuata, eternal.
sasuatapada, eternal happiness; *lit.*, eternal position.
*sedannẽ, *lit.*, to affect with slight incisions or cuttings.
sellẽ, *K.* cold.
selly, *f.* of bocadda, a he-goat.
senddi, the top-knot of hair, or better, the tuft of hair on the head.
sendhura, (sendura), a kind of red colouring powder; minium or red lead.
seni, (*S.* sanih), saturn.
*senssa, *lit.*, gandha, cuncum or other pigment; applied to the whole forehead (as of a child at its marriage); hence, senssa bharannẽ, "to make ready for marriage"; figuratively to make ready for spiritual communion with a *guru* etc.; (popularly called seza) senssa, as used in the *Puránna* probably refers to the toilet of the bride and the female guests at a marriage feast. Note the author's adaptation of an out-and-out Hindu idea; *p.* 303, *st.* 7.
seqhĩ, finally; eventually.
seranna, (*S.* sarannam), shelter, protection, help; with yennẽ, to seek the protection or help of.
serannagata, serannagata, (one) come to seek shelter, protection or help.
serannartha, salutation; beseeching protection.
serira, the body.
seriradhatu, bodily essence or substance; constituents of the human body; *lit.*, supporters of the human body, (dhatu, *S.* dha, to hold).

* This and about half-a-dozen other words of doubtful pronunciation of their initial *S*, have however been classed according to euphony and will be found marked with an asterisk.

sestra, a weapon.
sestradhary, one bearing a weapon.
seta, (*S.* kshetram), a cultivated piece of ground, a field.
seta, (*S.* satam), a hundred.
setachurna, *lit.*, a hundred atoms; said of anything shattered to 'smithereens'.
setra, an enemy, a foe.
seuatta, end.
seuattī, seuatty, (*y* standing for the locative ī), in fine, eventually.
seza, *see* sezara.
sezara, (seza, *S.* sayya), a bed or bedding; anything spread as bedding; *p.* 169, *st.* 4.
sezara, neighbourhood; also, *see* sezara.
sezy, *lit.*, a female neighbour; used in the *Puranna* to signify a neighbour male or female.
sica, *see* siqha.
sidda, a sail.
sidory, (sidhory), provisions (carried for a journey); packed meals carried from home to people working in the fields, etc.
sigrauegã, (*S.* sīghra, quick, rapid and vegah, speed), with great speed.
*sihadda, a loud wail of despair; (?) *p.* 260, *st.* 26.
sihalla, (*S.* saivalah), a kind of aquatic plant, moss.
silla, (*S.* sila), any large, flat and hard rockstone.
simpannẽ, to sprinkle; to scatter in small drops; to be sprinkled with; *p.* 67, *st.* 33; *n.* sprinkling, scattering in small drops; hence, watering.
simpy, a tailor.
simura, (simbara), *M.* squat-nosed; *K.* one who speaks through the nose.
sinna, fatigue, weariness, belabouredness.
sinnannẽ, to be exhausted or spent; to be very weary; *K.* to be slightly displeased.
sintaranny, malicious design; cheating; deceitful tricks.
siqha, (*S.* siksha), punishment.
siqhara, the summit, top (of a mountain etc.).
siqhea, *see* siqha.
siqhiu, *see* sixe.
sira, (*S.* siras), the head.
sira, (*S.* sira), *see* sira of which it is a popular form.
sirachheda, beheading, decapitation.
sirannẽ, *lit.*, to enter or go in; also used in the *Purânna* for its *caus.* sirauinnẽ.
sira, *S.* an artery, a vein; a nerve; a tendon or sinew; a muscular fibre.
sirco, *K.* vinegar.
siromanny, *lit.*, a gem worn in a crest; *metaph.* the head, the most eminent or distinguished person.
sirqha, *see* sirco.
sitalla, (*S.* sitalam), cool, refreshing.
siuanna, sewing; stitching; hence, siuanna ghalannẽ, means, to stitch or sew.
siuannẽ, to stitch or sew.
siuanny, (siuanna), *see* siuanna.
siuy, an abusive word or speech.
sixe, (*S.* sishyah), a disciple.
sīuannẽ, *see* siuannẽ.
sobhannẽ, to display lustre, beauty, radiance; to have a beautiful appearance; to be graceful; to become or be suitable to.
sobha, beauty, gracefulness; lustre.
sodi, (sodha), search.
sodhi, *see* sodi.
soqha, (*S.* sokah), grief, sorrow.
sossannẽ, *see* soqhannẽ; *p.* 496, *st.* 66.
srama, fatigue, exhaustion, labour, exertion.
sramannẽ, to be tired or fatigued; to labour, to be weary of.
srastta, (srestṭha), preëminent; best; most excellent, superior.
srasttauanta, *see* srastta; *p.* 430, *st.* 61; *cf.* prayauanta.
srasttaye, inquiry; (?) *p.* 341, *st.* 67; proclamation; announcement; *p.* 412, *st.* 41.
srauanna, the organ or the sense of hearing; hearkening or hearing; also used in the *Purânna* as sruta, heard.
srapa, (*S.* sapah), a curse, an execration.
srapannẽ, (sapannẽ), to curse, to imprecate evil upon.
sricaranny, sri, the usual term of respect and caranny, probably a registrar or one in charge of the rolls of birth, property etc.; the word seems to be derived from carannẽ, to write, an obsolete *M.* root found only in cullacaranny, the same as naddacaranny, the *Kan.* nadda corresponding to the *M.* culla; hence also we have carannica, a clerk, a writer.
sriguiry, possibly the Vaicuntthaguiri of the Hindus, or the Srisaila both of the Hindus and of the Lingáyats.

sriguiry chhatra, probably refers to the vast pavilion-like shade afforded by the large and spreading trees on a lofty hill; possibly, the idea is derived from sriguiry and chhatra (*S.* satram) in an-na chhatra, a charitable boarding-house for the destitute; such houses being common in places of pilgrimage.

sriucaly, (srīphala ?), a fruit; a cocoanut. It is difficult, however, to say what fruit the author had in mind. Most probably the cocoanut, as being a native of Salsette.

srungha, (*S.* sringam), a horn.

srunghara, (*S.* sringarah), ornamentation, decoration, embellishment; one of the nine rassás used in Poetry.

srunghalla, (*S.* srinqhala), a chain used for tying up.

sruta, (srota, *S.* srotri, [note the pronunciation of *ri*], a male listener), a hearer of or a listener to (a sermon, discourse, etc.).

sruuadda, anything edible or usable as food; (?) *p.* 116, *st.* 4.

sry, glory; *p.* 5, *st.* 100; sry, the Hindu goddess of wealth; hence, affluence, prosperity; also used as a term of respect.

suana, *see* suana.

suana, (*S.* suanah), a dog.

subha, auspicious; blessed.

subra, (subhra), white.

sucra, the planet Venus.

sudha, pure.

sudha, pure, clean, bright, white, light;—used as the waxing half of the month or of any lunar day in it.

sudhi, sudhy, *see* sodi; *p.* 273, *st.* 97; *p.* 279, *st.* 24.

sueta, white.

suetapaqha, (sueta and paksha), the lunar half of the month.

sunno, (*S.* sūnya), devoid of, empty.

S, स् (as in *sound*)

sabha, a council, court; *lit.*, an assembly.

sabhazana, members of an assembly or council.

sacalata, broad-cloth.

sacalla, all, entire.

sacallaica, sacallica, all (taken collectively).

sacanda, (sa and canda), together with the root; hence, completely.

*sachalla, prudent, judicious; (?) *p.* 143, *st.* 3.

sacharancharī, (sacharacharī), among all things animate and inanimate.

sacomalla, (su and comala), *lit.*, tender, soft; hence, smooth.

saculla, (sucula), a good and virtuous family.

sacumara, (sucumara), beautiful, graceful; delicate; fine.

sadagdita, (sadgadita), oppressed through vehement emotion; full and swelling and unable to articulate, through excessive affection, grief etc.;—as the throat.

sadaiua, fortunate, happy, blessed.

sadã saruada, each of these words means, always.

sadgati, happy state; a seat in paradise or heavèn.

sadrustta, (*S.* sudrustta, well-seen); manifest, evident; *ad.* manifestly, evidently.

sagalla, whole, entire, *f.* sagally, *nt.* sagallẽ.

sagnea, (*S.* samjna), a sign, gesture or mark; consciousness.

sahasra, *lit.*, a thousand: hence, innumerable.

sahasraquiranny, the 'thousand-ray-ed': the sun.

sahaza, sahazẽ, sahazenchi, naturally.

*sailanna, Ceylon.

saine, an army, body of troops.

saira, (sairatta), headstrong, perverse, wilful.

salada, a coffer, chest.

salaqhenna, *see* sulaqhenna.

salallita, (su and lalita), elegant, lovely.

salla, irritation, vexation.

salla, (sal-la), an ornament for the little finger or the little toe.

sama, equal; even.

samabharī, with numbers (of troops, bhara), equally matched.

samagra, entire; whole.

samallatta, reduced to the same level; *p.* 194, *st.* 33.

samanda, (*S.* sambandhah), connection, association.

samandi, (*S.* sambandhin), a relation, a connection.

samaqhea, (*S.* samaksha, being before the eyes, present), a presentment; manifestation.

samaranganna, (samaranganna), the battle-field.

samaratha, (samartha), mighty, powerful, able;—panna, might, power, ability.

* See foot-note p. 568.

samarpanna, offering, devoting, presenting etc.
samarpinnẽ, to present or offer; to devote, to make over.
samaya, time; season, juncture, opportunity.
samapta, completed, finished.
samapti, conclusion; *finis*.
samauannẽ, to enter and be contained as in a vessel or receptacle; to enter in, into, amidst etc.
samauinnẽ, *caus.* of samauannẽ; *p.* 388, *st.* 78.
sambhauannẽ, to be born or created, to become, to be produced.
sambhoqhannẽ, (possibly from *S.* sambhash, to console), to console, comfort, cheer up; *p.* 256, *st.* 51; *M.* samboqhannẽ, to call to (Poetry).
sambhrama, pomp; triumph.
sampanica, (*S.* sampan-na), wealthy.
sampati, wealth; riches; acquisition of wealth.
sampurnata, perfected in; replenished with; *p.* 55, *st.* 3.
sampustta, (samputta), the cavity formed by the palms hollowed and placed over each other.
samulla, together with the roots (as a tree uprooted); together with its base (as a pillar); from the beginning, from the very root.
sanatana, eternal, perpetual, everlasting.
sancharannẽ, to creep or wander;—also used of abstract things as anger, hatred etc.; to penetrate into; to effect a passage into.
sancharu, (sanchara), a creeping or coming in; a traversing; penetration into and occupation of.
sanchati, (santati), progeny, descendants.
sanchinnẽ, *lit.*, to collect or gather together; hence, perhaps, to give over what is collected.
sanchita, *lit.*, collected together; accumulated; hence, incorporated with; intimately united; *p.* 10, *st.* 26.
sancochannẽ, to suffer the sense of pressure or confinedness; to suffer repression (from modesty or shame); to be drawn together or contracted.
sanda, (from *S.* suan, to sound), a sound.
sandẽ, *see* sandẽ sandẽ; *p.* 352, *st.* 15.
sandẽ, sandẽ, (chhandẽ, chhandẽ), with great pleasure; with varying mode (metre); chhanda, *lit.*, means, metre; also, pleasure; liking or fondness for.
sandheuo, (*S.* sandehah), doubt, suspicion.
sandhi, a joint; junction; *p.* 503, *st.* 19: a critical juncture; *p.* 97, *st.* 113.
sandi, (sandhi), *see* sandhi.
sanga, (*S.* sanghah), association, companionship, connection; an assembly; a collection of individuals united for a common object.
sangrama, a battle, fight, strife.
sangramica, fighting.
sanidhia, (*S.* san-nad-dha), prepared for battle, armed; equipped.
sanmana, (*S.* sam-manaḥ), honour, respect, homage.
sanmella, (*S.* sam-melanam), association.
sanmuqha, (*S.* sam-muqha), in front of; *lit.*, before the face of.
sanna, hemp.
sanqhepa, (*S.* sankshepah), abridgment, compression; a synopsis; an abridged account.
sanqheta, (sanketa), ordination; appointment; stipulation; compact.
sanquirna, confounded; hopelessly confused; puzzled, perplexed, troubled.
sansseuo, (*S.* samsayah), *see* sandheuo.
santapanna, (santapanna), meekness; gentleness; *p.* 397, *st.* 49.
santossa, (*S.* santosah), pleasure, joy; apasantossa, 'one's own pleasure: one's own will.
santustta, pleased, satisfied; appeased.
sanzagannẽ, *see* sanzogannẽ.
sanzaganny, *see* sanzoganny.
sanzogannẽ, *lit.*, to equip or furnish; to prepare and make ready.
sanzoganny, *lit.*, sufficiency, suitableness of supply (to a business or occasion). In the *Puránna* it is used in the sense of making an outfit (of clothes, *esp.*); hence also, an outfit of clothes or garments; *p.* 20, *st.* 88.
sapatta, flat.
sapattannẽ, to level to the ground.
sapna, (*S.* suapnam), a dream.
saprema, *lit.*, with love; hence, as *adj.*, beloved (in the *Puránna*).
sapremẽ, with affection; with love.
sapta, seven.
saptaca, an aggregate of seven: (days, weeks, things, etc.).
saputra, (suputra), a good and virtuous son.
saqhaĩ, in behalf of; (?) *p.* 398, *st.* 79.

s*a*qh*a*m*a*, *see* sucm*a*.
s*a*qha, one's own; full; proper etc.
s*a*qhauo, a friend; a helper.
s*a*qhi, a female friend.
s*a*qhi*a*, friendship, reconciliation.
s*a*qhol*a*, deep; profound.
s*a*qhy, a female friend or companion.
s*a*r*a*, *f*. a sudden and forceful gush, rush or outpouring as of an invading army; *p*. 117, *st*. 25; a line or row (complete); *p*. 169, *st*. 96; *p*. 393, *st*. 55.
s*a*r*a*bar*a*, (an imitative word); a rustle, a rustling sound.
s*a*r*a*dharī, in a regular down-pour.
s*a*r*a*ll*a*, straight or direct; honest, sincere; flowing, clear;—speech.
s*a*r*a*nnẽ, to move, to move aside; to be completed; *p*. 355, *st*. 31.
s*a*r*a* sanqh*a*ll*a*, *metaph*. invasion and incarceration.
s*a*r*a*ssauinnẽ, to advance or push forward; to prepare or make ready.
s*a*r*a*ta, complete, full, entire; flowing, fluent; *p*. 199, *st*. 151.
s*a*ra, liquor.
s*a*ripadd*a*, similitude; similarity, equality.
s*a*rissa, like unto; resembling; similar to; also, with; together with; *p*. 99, *st*. 152; *f*. s*a*rissy, *nt*. s*a*rissẽ.
s*a*rita, a stream.
s*a*rp*a*, a cobra; a serpent *gen*.
s*a*rpinn*a*, (s*a*rp*a*), a female serpent.
s*a*ru*a*, all: everything.
s*a*ru*a*gna, (*S*. s*a*rvajn*a*), all-knowing.
s*a*ru*a*gneat*a*, one by whom all is known: the Supreme Being; *p*. 511, *st*. 32.
s*a*ru*a*ssu, (s*a*ru*a*ssu*a*), the whole essence or substance of anything.
s*a*ru*a*ssu*a*, everything belonging to one.
s*a*ru*a*tha, in all ways; by all means; altogether, utterly.
s*a*ru*a*tr*a*, everywhere, in all parts.
s*a*ruesp*a*r*a*, *see* s*a*ruesu*a*r*a*.
s*a*ruesu*a*r*a*, the Lord of all, the Supreme Being.
s*a*rũu*a*ra, (s*a*rou*a*r*a*), a lake or a large pond.
s*a*ry, *prep*. with; in front of.
s*a*ry, (s*a*r*a*), equalling, rivalling; hence, similitude; *ad*. like, or like unto; *p*. 5, *st*. 93.
s*a*ssar*a*, condensed; concentrated; abridged; synoptical; full of sap; fertile; *n*. essence; substance; pith.
s*a*ssuad*a*, (su, good and suad*a*, taste), *adjectively*, sweet or pleasant to the taste.
s*a*t*a*nta, (s*a*t*a*t*a* or s*a*nt*a*t*a*), eternal; perpetual.
s*a*teartha, the real truth, fact.
s*a*tearthy, desirous of knowing the truth: having *truth* for the *object* of one's quest; truth-seeking.
s*a*temanannẽ, (from s*a*te, true or truth and man*a*nnẽ, to regard), to believe as true.
s*a*tra, (chh*a*tr*a*), *lit*., an umbrella; a state umbrella or canopy.
s*a*trannẽ, powerfully, forcibly.
s*a*tu*a*, *lit*., essence; hence, the spirit which is the essence of man; the soul; worth; goodness.
s*a*tu*a*c*a*, possessed of goodness and virtue, etc.
s*a*tu*a*dhir*a*, courage of the spirit; fortitude; also used as an *adj*. in the *Puránna*; *p*. 349, *st*. 126.
s*a*tu*a*gunn*a*, natural qualities or disposition.
s*a*u*a*nnẽ, *K*. a bird; *p*. 101, *st*. 40.
s*a*u*a*rna, (*S*. suv*a*rnn*a*m), gold.
s*a*u*a*rt*a*man*a*, (*S*. s*a*h*a* and v*a*rt*a*man*a*), being in company with.
s*a*uenchi, (s*a*uench*a* or s*a*uechi; *S*. su*a*y*a*meva, of itself or oneself; of one's own accord or impulse); without extraneous impulse or suggestion.
s*a*uẽ, *prep*. along with.
s*a*uẽ, s*a*uẽchi, of one's own accord; immediately; promptly.
s*a*uist*a*r*a*, s*a*uistar*a*, detailed; circumstantial, particular and full.
s*a*uist*a*rī, *ad*. in detail, fully, minutely.
s*a*uiu*a*rī, *ad*. in detail.
s*a*unssaric*a*, *lit*., pertaining to the world, its cares and anxieties etc.; *n*. earthly goods.
s*a*ur*a*ss*a*, corruption of sour*a*ssi*a*, (*S*. sur*a*ss*a*, tasteful, sapid), tastiness, sapidity; *lit*. and *metaph*.
s*ã*u*a*chh*a*r*a*, s*ã*u*a*ch*a*r*a*, (*S*. s*a*mv*a*ts*a*r*a*h), a year in general; a cycle of years.
s*ã*u*a*d*a*nnẽ, *see* s*ã*u*a*d*a*nnẽ.
s*ã*u*a*g*a*dda, companion.
s*ã*u*a*llī, s*ã*u*a*llã, 'on the morrow morn', to-morrow.
s*ã*u*a*llichea, *lit*., of to-morrow; hence, of the following day; next.

s*ãuassarga*, (*S.* s*amsargah*), contact; intercourse, maintenance of dealing, or acquaintance with.
s*ãuadannẽ*, to quarrel; to dispute; to confer, converse.
s*ãuhara*, (*S.* s*am-harah*), destruction, slaughter, extermination.
s*ãyoga*, connection, a joining together.
*sab*alla*, (sab*alla*), a crow-bar; (used as a weapon); a kind of weapon.
sab*allacara*, one armed with a sab*alla*.
sabhass*anna*, (*S.* s*ambhasannam*), conversation.
sabhiman*a*, (s*a* and *abhimana*), respect, honour; *lit.*, *adj.* proud, haughty.
sabhiman*a*, (suabhiman*a*), respect for oneself, one's position, greatness, etc.
sach*a*, true; real.
sachar*a*, real; true; actual.
sacrament*a*, *P.* a holy ordinance instituted by Christ as an outward and visible sign of an inward and spiritual grace *e. g.* Baptism, Confirmation, etc.
sacrificar with c*arannẽ*, means, to offer a sacrifice (to God).
sacrifiçiu, *P.* a sacrifice (to God).
saçerdot*a*, *P.* one of the Jewish priesthood; a priest in Orders *gen.*
sad*a*, (*S.* s*abdah*), a hallowing or calling to; also, the answer or call returned.
sadh*annẽ*, *lit.*, to accomplish, achieve, affect (used in the passive voice); to be chanced upon.
sadhar*anna*, *lit.*, general, common; hence, probably, always in one common state, *i. e.*, readiness; *p.* 438, *st.* 241.
sadhu, *see* sadu.
sadrustt*a*, *see* s*a*drustt*a*.
sadu, (sadhu), a holy man; *adj.* good, holy.
sagh*ara*, (sag*ara*), the ocean.
sah*annẽ*, to endure, bear, suffer, undergo; enduring, suffering, bearing, undergoing.
sahannẽ, *see* sah*annẽ*.
sahe, (s*a*hay*a*), help, assistance.
sahea, (chhaya), an adumbration, a shadow.
salluua, (*f.* sall*a*), a porcupine; *p.* 179, *st.* 13.
sally, an individual of a class of weavers; a class of weavers.
saluadoru, *P.* the Saviour; (applied to Christ).
sam*agra*, *see* sam*agra*.
sam*a*gry, (s*a*m*a*gry), materials, implements, furniture; the means (whether of matter or instrument) required for the production, formation, or performance of a thing or an act.
sam*a*rtha, (sam*a*rthy*a*), might, power, ability.
samani, *f.* equal.
samani*a*, like unto, resembling.
sambhass*anna*, (*S.* s*a*mbhas*annam*), verbal intercourse or talk or converse with; *p.* 230, *st.* 116.
samor*a*, in front of; in the presence of.
samp*addannẽ*, to come in the way of; to be found.
sampẽ, of late, latterly.
sampr*ata*, lately, of late, recently.
sampuchã diu*a*ssī, lately, quite recently; strictly, at the present day = sampr*a*tche diu*a*sī.
samuua, face to face; opposite; *f.* samuuy, *nt.* samuuẽ.
san*a*, *K.* *see* lan*a*.
sanc*a*ddẽ, *see* sanqh*a*ddẽ.
sancta, *P.* *see* sant*a*.
sand*a*canna, stirring or adding fuel to, so as to renew—a fire; *p.* 386, *st.* 22.
sand*a*c*a*nnẽ, to stir or add fuel to, so as to renew—a fire.
sanddannẽ, to give up; to cast away; to get rid of.
sandd*a*u*a*nnẽ, to fall away, or be lost; *p.* 190, *st.* 50; to grow lean; often used in the *Puránna* also for sandd*a*nnẽ.
sanddussa, *K.* a moth or insect; *M.* sandd*a*ss*a*, means, a kind of pincers used by goldsmiths etc.
sang*a*nna, a herald or harbinger, from sang*a*nnẽ, to tell, intimate etc.; *p.* 217, *st.* 12.
sang*a*nnecara, a messenger, a harbinger; a forerunner.
sangatī, in the company of; together with.
sanqh*a*ddẽ, (sanc*a*ddẽ), a strait or difficulty.
sanqh*a*ddi, (*S.* s*a*nca), doubt, difficulty.
sant*a*, *K.* a fare:
sant*a*, (s*a*nt*a*), a holy man; the blessed in heaven; *adj.* blessed, holy; (from the Latin sanctus).
sant*a*uinnẽ, (s*a*nt*a*uinnẽ, from s*a*nt*a*, a saint), to regard as holy or consecrated to God; to render blessed.
santissim*a*, *P.* most blessed, most holy.
santt*a*u*a*nny, (santth*a*u*a*nny), store, collection, accumulation.

santtaua, (santthaua), *see* santtauanny.
santu sacramentu, the Holy Eucharist.
santy, *f.* of santa.
sany Asie, Asia Minor.
suapaza, (*S.* suapadah), a beast of prey or wild-beast; a four-footed animal *gen.*
saqhauo, (saqha), a friend; a helper; *p.* 342, *st.* 84.
saqheantacarī, (*S.* sakshat, before the very eyes), manifestly, evidently; *p.* 378, *st.* 90.
saqheata, (*S.* sakshat), self-evident; verily; indeed; *ad.*
saqheatcara, (sakshatcara), proving, verifying; also, proof, verification; in *M.* it rather means vision.
saqhi, (sakshi from sa and akshi, the eye), witness, evidence, proof.
saqhiuada, testimony; evidence.
saranne͂, *lit.*, to push or move forward; to finish, perform, despatch; to make an end of; *p.* 78, *st.* 31.
sarataye, *see* sarathy; *p.* 458, *st.* 173.
sarathy, helper; supporter; *lit.*, a charioteer.
sariqha, (saraqha), like unto; resembling; similar to.
sarmanne͂, (probably from sermon), to narrate, to discourse upon; *p.* 8, *st.* 168.
sassatty, (sastty), the island of Salsette.
sassura, (sassara), one's father-in-law.
sassuri, (sassari), *f.* of sassura.
sasttanga, (*S.* sasttangam, with a humble prostration of the body, *i. e.*, the eight members; generally used with namascara, prannama etc.); when used by itself it means, a profound prostration.
satta, a scourge with knotted ends; a knout; (?) *p.* 6, *st.* 104; *p.* 463, *st.* 96.
satta maranne͂, *lit.*, the sport of beating about, of elephants etc. from one tormentor to another; to subject to the torture of many tormentors.
satuica, humble, gentle, mild, meek.
sauacassa, (*S.* sa and avakashah), leisure; convenient opportunity.
sauachita, of composed and collected mind.
sauachitī, with composed and collected mind.
sauada, (sauadha), collected in mind; vigilant, attentive; *metaph.* applied to one recovering from sickness.
sauadha, *see* sauada.
sauadhana, attentive, heedful, advertent.
sauaranne͂, (sãuaranne͂), to gather up or together closely; to uphold, sustain, maintain; to recover, to refresh.
saucassī, at leisure, at convenience.
saula, a cloth.
saule͂, *see* saula.
sauli, saully, shade.
saulla, a die or dice; with ghalanne͂, to cast lots; *p.* 474, *st.* 51.
saulla, a mote; *p.* 337, *st.* 101; in *M.* saulla means, a branch of any tree of the palm tribe (Molesworth); zhaually is used for it in the Bombay side.
sauly, shade.
saya, (*S.* chhaya), hue, colour.
sayassa, (sa and ayassa), difficulty, weariness, trouble, affliction; *p.* 349, *st.* 125.
sayasse͂, with difficulty.
saye, *see* sahe.
sazanne͂, to suit, to become, to be applicable to.
sazira, (sazara), embellished, decorated, ornamented, graceful, comely; *f.* sazary; *nt.* sazare͂.
sãuallī, *see* sãuallī.
sãuaranna, maintenance, recovery of strength, dignity etc. and maintenance thereof; *p.* 171, *st.* 39.
sãuaranne͂, *lit.*, to gather up or to gather closely; to catch up and recover (a person or thing falling); to uphold; to hold (in a beseeching manner); *p.* 63, *st.* 21.
scriba, one belonging to the class of Scribes mentioned in the Bible.
sendhu, (sindhu), the ocean.
seuaca, a servant.
seuanne͂, to accept; to receive (as food, nourishment etc.).
seua, service.
seuauruty, (seua and vrit-ti), occupation of being a servant; menial service.
se͂uaty, a flower-tree or its flower; Rosa glandulifera.
sibilla, a Sibyl: one of the ten Gentile prophetesses who foretold the coming of the Messias.
*sidau, tax; (?) *p.* 369, chap. head.
sidha, ready, prepared.
sidhi, perfection; consummation; success, accomplishment.
siha, (*S.* simhah), a lion.

siha condda, a lions' den.
sihassana, (simhassana), the throne or state-chair.
sima, a boundary, limit, border etc.
sissory, *pl.* of sinssora, (*K.* sissara), a crocodile.
siua, (*S.* seuanam), with caranne, to partake of; *p.* 313, *st.* 48.
smaranna, remembrance, recollection.
smaranne, to recollect, remember; used in the *Puránna* also intransitively in the sense of 'to occur to mind'.
sneha, friendship, affection, intimacy.
sneho, *see* sneha.
snehalla, beloved, dear, friendly.
sobhauanta, sobhauanty-ī, (sabhõuata, sabhõuaty-ī), from sa and bhõuata; bhõuaty-ī, *ad.* and *prep.*, all around, round-about.
sobhague, (soubhagia), happiness.
sobhaguinni, *f.* one blessed and happy; *lit.*, attended with prosperity or fortune; *M.* applied to a woman with her husband living, which latter is considered a mark of prosperity. The *M.* form is soubhagyauaty, or soubhagauinny.
sohadara, sohadhara, (sahodara), *lit.*, a uterine brother; a brother.
sohe, (probably from chhaya), look, countenance, general appearance; *p.* 73, *st.* 47; *p.* 224, *st.* 84.; cognizance; *p.* 499, *st.* 56.
sohiri, a female relation; *m.* sohira.
sohirica, (soirica), relationship (acquired).
sohirī, (soirī), connections, or relations by marriage; this word is often used along with dhairī, when reduplicated.
sohuniyã, (sudanne ?), applying or having applied, (for instance, collyrium to the eyes); *p.* 225, *st.* 3; sobhanzana is a term used for such collyrium; to insert or take into; *p.* 421, *st.* 40; to take in by the eye: to mark; *p.* 495, *st.* 47; marking out.
sollaue sone, gold exceedingly pure; there were, it seems, sixteen "touches" recognized as there are at present one hundred, 'sambhara ttacha', given to the purest gold; solle, sadde-pandhare, and pandhare are mentioned by Dnyáneshwar as representing 'pure gold'.
soma, the moon.
sondda dharī, (from sondda, the nozzle or *snout* of the bucket of a draw-well, and dhara, a line or stream of running liquid); hence, in lines each as thick as the snout etc.
sone, gold.
sonica, (sonara), a goldsmith.
sopana, a flight of steps; a stair-case; a step (of a stair)
soqhanne, (*S.* sosannam), to dry up wither; hence, to grow lean or to be emaciated; to draw up or suck up.
soqhanne, (sosanne), to be dried up.
soqhita, (*S.* sosita), parched; withered; *metaph.* emaciated.
souscara, (suscara), a breath; hence, probably, a mere word.
sparussanna, sparussenna, (*S.* sparsanam), touching, feeling by touch; touch.
sparussanne, to touch.
spiritu sanctu, the Holy Ghost; the Third Person of the Blessed Trinity.
srapu, (sarpa), a cobra.
srustti, the visible creation as a whole.
sruuadda, (surauadda ?), convenience, enjoyment (Dnyáneshwar); also *see* under S (स्).
stamba, (*S.* stambhah), a pillar.
stauana, praise; glorification.
stauanne, to praise, to laud.
sthana, (*S.* stanah), a female breast in general.
sthana, a place in general; a spot; an abode; also used in the *Puránna* as a corruption of stana, *see* sthana.
sthapana, installation.
sthira, firm, settled, constant.
sthirauanne, to become settled, still or quiet.
sthirauinne, to steady, settle, fix; to stay or stop.
sthulla, (*S.* sthula), large, massive; corpulent, fat.
stribhaua, (stry bhaua), womanhood (especially with reference to the softer qualities as opposed to the sterner).
stry sanga, coition.
stulla, *see* sthulla.
stuti, *see* stauana.
suabhaua, nature, disposition.
suadda, (sudda), with ghenne, caddhanne, etc., to take revenge.
suadharma, what one ought to do, one's duty; the religion to which one belongs, spoken of in relation to oneself.
suara, sound *gen.*, an accent; a note in music.

suardha, (probably from spardha, emulation or envy; rivalry), display of emulation or envy; *p.* 94, *st.* 35.

suarna, *see* sauarna.

suarupa, (surupa), beautiful, graceful.

suarupa, (sua and rupa), one's complexion.

suarupannẽ, to make an image or effigy in the form [of.

suarupata, (surupata), beauty; graceful appearance.

suaste, (*S.* svastih), peace; happiness; *p.* 508, *st.* 43; *adj.* (*S.* svastha), composed; quieted; undisturbed.

suastecara, producer of peace and rest; peace-producing.

suastecarī, in peace and rest.

suastechitī, with composed mind.

suasteuanta, peaceful, peaceable; *cf.* srasttauanta.

suasti. (*S.* su, good and asti, is), a particle of benediction; used as *n.*, welfare, happiness.

suayamba, natural, proper of; from suayambhu, self-existent, a name of Brahmâ.

suazana, (sujana), good and worthy people; (sua and jana), one's own people, kith and kin.

suada, taste.

suadua, tasty, palatable.

suagata, *n.* welcoming; welcome; courteous reception of a visitor; entertaining.

suamitua, power, lordliness.

suamidruhita, (suamidrohy), inimical or hostile to one's master; enemies of the Lord.

suartha, self-interest; selfish motive; self-seeking.

suarupannẽ, *see* suarupannẽ.

suassa, *see* ussuassa.

subhada, (subhadra), pious, of a righteous spirit; *p.* 408, *st.* 182; very happy or fortunate or blessed.

subhatta, *lit.*, well-formed, magnificent; also (from su, good and bhatta, a warrior); hence, splendidly warlike; *p.* 100, *st.* 3.

subhassita, (subhasita), elegant and well-spoken.

suchana, intimation, a hint, a suggestion, precaution, warning; *p.* 350, *st.* 141.

sucma, (sūkshma), thin, slender.

sucruta, (sukrita), a good deed; what is done well; *lit.*, well-done.

suda, (soda), a rake; a dissolute man.

suda, (sudha), right, correct, proper, becoming, just.

sudana, (*S.* sūdanam), killing, slaying, destruction, massacre.

suddhalla, having fine lustre.

sudhannẽ, (sudauinnẽ), *lit.*, to insert or run in (a thread, string, or line into a hole); hence, *metaph.* nãua sudhannẽ, means, to give a name to. (This word is used by the author in an unusual construction; *p.* 35, *st.* 24.)

sueda, (*S.* suedah), sweat.

suganda, (sugandha), fragrant, giving a fine odour.

sulaqhenna, (su and lakshanna), *adj.* of auspicious marks and signs: also of virtues, graces and excellences; *n.* an auspicious or well-betokening mark, sign, quality; a virtue, grace, excellence.

sumana, a flower; also a good, pure mind.

sumruti, (smriti), a body of doctrines (especially relating to the daily conduct of men).

suncannũ, (sucanna or sucannu), a rudder or helm.

sundhara, (sundara), beautiful, graceful.

sunttaua, (*S.* spastta), clear, evident.

supa, a winnowing fan.

supattha, (*S.* spastta), clear, distinct.

suphalla, of good or excellent result or fruit.

suqhara, (*S.* sucarah), a hog, swine.

suqharapalla, one who tends a herd of swine.

suqhia, *see* suqhiya.

suqhiya, (suqhy), happy, contented.

surapany, given to drinking liquor.

suranga, beautiful colour; fine or splendid tint; *adj.* of beautiful colour.

sureqha, *lit.*, with beautiful lines; hence, with fine lineaments; *cf.* rupareqha.

surizu, corruption of surya, the sun.

sury, a knife.

suryuguiry, the eastern mountain behind which the sun rises.

suscara, a breath, a sigh.

suscarannẽ, to sigh, to breathe heavily.

susnata, well-bathed.

sussara, (su and suara), having a sweet voice; sweetly-flowing; fluent, eloquent;—speech.

suta, a son.

sutala, (*S.* supta), (he) is asleep; *p.* 235, *st.* 2.

suttauẽ, (*S.* spastta), clear, evident, manifest; exempt, free, clear, from deceit, falsehood etc.

suttica, (suttaca), release; redemption.

suuopu, su, good and op*a*, polish or burnish; well-burnished; nicely plated or gilded.
suzann*a*, profoundly wise.
sũu*a*lly, one's brother's wife; *p.* 352, *st.* 19.
synagoga, a synagogue or Jewish place of worship.

t

t*a*danchy, of that time.
t*a*dd*a*, *see* th*a*ddy.
t*a*dd*a*c*a*, a crack, a clap, a stroke.
t*a*dd*a*c*a*nnẽ, to crack or split; cracking, striking.
t*a*dd*a*u*a*nn*a*, *K.* detention, durance.
t*a*dd*a*u*a*nnẽ, to be detained.
t*a*dd*a*uinnẽ, *caus.* of t*a*dd*a*u*a*nnẽ.
t*a*g*a*r*a*, a ram (Molesworth); *cf. Kan.* tt*a*g*a*ru.
t*a*issa, poetical for t*a*ssa, of that manner or kind; in that manner.
t*a*ll*a*m*a*ll*a*nnẽ, to roll and toss through pain; to be greatly agitated and distressed.
t*a*ll*a*nnẽ, to fry.
t*a*ll*a*p*a*nnẽ, to flash, shine, sparkle; to be heated by the sun or in the sun.
t*a*ll*a*th*a*, (t*a*ll*a*th*a*, t*a*ll*a*, surface and hat*a*, the hand), the palm of the hand.
t*a*ll*a*u*a*ttĩ, below, underneath, under.
t*a*ll*a*ua, the sole of the foot; also, the palm of the hand (Molesworth).
t*a*ll*a*uy, (t*a*lly, diminutive of t*a*llẽ), a small tank.
t*a*llẽ, a tank.
t*a*m*a*, (*S.* t*a*m*a*s), darkness.
t*a*nu, *S.* the body.
t*a*p*a*, religious penance or austerities.
t*a*p*a*uinnẽ, (t*a*p*a*uinnẽ), *caus.* of t*a*p*a*nnẽ.
t*a*pessu*a*r*a*, (t*a*pesu*a*r*a*), one renowned for his devotion and mortification.
t*a*pt*a*, heated.
t*a*py, that is engaged wholly in t*a*p*a*, religious austerities.
t*a*qhec*a*, (probably from *S.* t*a*rk, to infer), hence, perhaps, inferrible, conceivable, imaginable (not being manifest); *p.* 343, *st.* 98.
t*a*r*a*ng*a*, a wave, a billow.
t*a*r*a*nnẽ, to cross; to be saved or extricated; to pass safely through or across (danger, difficulty etc.).
t*a*r*a*ll*a*, *lit.*, a man of low caste whose employment it is to convey burdens onwards, to attend to travellers, etc.; applied in the *Puránna* to a guard or watchmen; *p.* 490, *st.* 27; *cf. K.* terlo, a watchman.
t*a*rc*a*, discussion, reasoning.
t*a*ru, (*S.* t*a*ruh), a tree.
t*a*ruu*a*nn*a*, a little ship.
t*a*runn*a*, young, youthful.
t*a*runna, (*S.* t*a*runn*a*), a young man; *f.* t*a*runny.
t*a*rũu*a*r*a*, (t*a*ru and v*a*r*a*, excellent); a splendid tree, a tree proper, not a plant; *cf.* r*a*hũu*a*r*a*.
t*a*rzinnẽ, (tezinnẽ), *see* t*a*z*a*nnẽ; *p.* 460, *st.* 14.
t*a*sc*a*r*a*, a thief, a robber.
t*a*thastu, *S.* so be it! a benedictive expression, equivalent to 'Amen'.
t*a*tt*a*, (*S.* t*a*tt*a*m), a bank (of a river, lake, etc.).
t*a*ttac*a*, a small tank or pond; the bank of a river.
t*a*tt*a*st*a*, (t*a*tt*a*sth*a*, standing on the bank, neither on this side nor on the other of the water; neutral), standing still; awaiting intently; fixed in expectation; popularly t*a*tt*a*st*a*.
t*a*tu*a*, truth; reality; essence; substance.
t*a*tu*a*c*a*r*a*, (t*a*tu*a*c*a*r*a*), really and actually existent; (from t*a*tu*a*, truth, reality, substance or actual existence and c*a*r*a*, doer from *S.* kri, to do).
t*a*tuqhennĩ, (*S.* t*a*tksh*a*nn*a*m), at that moment or instant; instantly, at once, immediately.
t*a*u*a*quẽ, (t*ã*u*a*ca, force, strength), with force, power.
t*a*ussẽ, a large-sized variety of cucumber.
t*a*z*a*nnẽ, (ty*a*zinnẽ), to give up, to leave, quit.
t*ã*u*a*c*a*, (t*ã*u*a*ca), *lit.*, force, strength; hence, probably, a forcible stroke; *p.* 452, *st.* 34.
t*ã*u*a*quẽ, *see* t*a*u*a*quẽ.
tadd*a*madd*a*, tadd*a*, the palmyra and madd*a*, the cocoanut palm; used adjectively tadd*a*madd*a* means tall as palmyra and cocoanut palms.
tambẽ, copper.
tambidda, (*M.* tamb*a*dda), red; *f.* tamb*a*ddy, *nt.* tamb*a*ddẽ.
tana, *see* tanha.
tanẽ, *see* tanulẽ.
tanha, *see* tanulẽ.
taniu*a*dda, (tan*a*u*a*dd*a* or tan*a*uidd*a*), an ear-ring of females.
tann*a*nnẽ, to draw or hold back; to pull tight; to stretch forcibly.
tanulẽ, (tanhulẽ), a suckling infant, a babe or any young one.

tapannẽ, to become hot—a body by the sun, fire, fever; *metaph.* to be enraged, inflamed with grief, lust etc.

tapassa, *adj.* pertaining to religious penance or to an ascetic; in *M.* and *S.* tapassa means, an ascetic or a hermit.

taraca, saviour, protector, redeemer.

taranna, protection, preservation; salvation, redemption.

tarannẽ, to protect, save, preserve.

tara, a star, a planet.

taraganna, a collection of stars; the myriads of stars in the sky.

taramanddalla, the stary firmament.

taranganna, (tara and ganna, a collection, the intervening *n* being due to the corrupt pronunciation used in the *Puránna*); collection of stars.

taranganna, (tara and anganna), the sky; the starry firmament.

tarī, a sailing ship.

tassannẽ, to chip, to pare; to cut with the adz.

tataly, *f. adj.* heated; from tapannẽ, to become hot.

tatannẽ, corruption of tapannẽ; *p.* 388, *st.* 86.

tatauinnẽ, (tauannẽ), to heat (milk, water, juice, etc.); *p.* 305, *st.* 55.

tatcalla, (tatcala), at that instant, immediately.

tatta, a dining plate (of silver, gold, brass, copper or tin), and having a rim.

tattaca, corruption of tattaca.

tattha, *see* tatta.

teagannẽ, to leave, forsake, quit, abandon.

tedhauã, at that time; then.

tehĩ, poetical form of teanĩ; by them.

templa, a temple, a public place of worship.

testamenta, *P.* a testament; used in the *Puránna* of the Old and the New Testament.

tetha, tethẽ, *ad.* there, in that place.

teyastãua, (tyastãua), on account of that; because of that.

teza, (*S.* tejas), lustre, brightness.

teza caya, tezacaya, lustre and freshness; (caya means, body in both *M.* and *S.*).

tezannẽ, *see* tazannẽ.

tezapunza, *lit.*, full of light, lustrous; *p.* 86, *st.* 26; *n.* a store of light; a collection of light; *p.* 239, *st.* 91.

thaddy, (thadda), bank, brink, margin (*S.* tatty).

thainchi, *K.* there—on the spot; *M.* tethencha; *cf.* qhaincha.

thararannẽ, to tremble and quake exceedingly; augmentative of tharatharannẽ.

thanuuẽ, (thanaua, from thana), that is at the breast; a suckling or a suckling child.

thapa, a blow with the palm; a slap, tap, rap.

thapattannẽ, to rap, tap, pat, slap.

thara, place of residing or staying.

theçel, a Hebrew word meaning weight or weighing.

thira, (*S.* sthira), fixed, still; lasting, firm.

thonttanna, (thontta, deprived of arms or legs, fingers, toes); the state of being wanting in any of the parts named; *K.* maimed or diseased condition of the legs, affecting the gait, *gen.*

thoriua, greatness; mightiness.

tiddaca, tiddaquy, a sharp or shooting pain.

tiddaca, (tthinnaguy), a spark; *p.* 293, *st.* 28.

tihĩ, (tĩ and hi) such transposition of the nasal is common enough in the *Puránna.*

tira, a bank (of a river etc.).

tisttannẽ, to undergo suffering, to be afflicted; *p.* 412, *st.* 48; in *M.*, to wait for, to stand in expectation.

tithy, (tithi), a lunar day; one thirtieth of a whole lunation.

tiqha, (tiqhatta), pungent, hot—a spice etc.; sharp, keen—a weapon, a thorn etc.

tiqhatta, sharp, keen—a weapon, a thorn etc.

tiqhy, (*K.* tiky, *M.* dalachiny), cinnamon; *p.* 297, *st.* 114; *p.* 304, *st.* 34.

tĩhĩ, (tinhĩ), locative *adj.* form from tina; in the three.

toddannẽ, to break; to burst asunder.

toddara, *lit.*, an ornament for the ankle,—ring with bells attached; hence, toddarĩ bandhannẽ, to bind or fasten to one's feet, *i. e.* to dominate over.

tondda, the face.

toqha, (*S.* tosah), gratified or pleased state.

toqhannẽ, (tosannẽ), to be delighted, gladdened, pleased; also, to rejoice or gladden.

toranna, *lit.*, a lintel; hence, leafy bows, garlands of flowers etc. hung from it or about it, or from canopies etc. on festive occasions.

torannẽ, *see* toranna.

toza, (probably connected with *M.* choza, *ch* being corrupted into *t*); surprise, wonder.
trahī, (*S.* trahi), protect! help!
trassanna, (*see* trassannẽ), fright, dread; also worry.
trassana, (*S.* trassanam, from tras, to frighten), frightening away; terrifying.
trassannẽ, (*S.* tras), to frighten, to reprimand; *p.* 431, *st.* 92.
trattannẽ, (tarattannẽ), to distend or stretch tightly; (generally used intransitively).
trattannẽ, (trahattannẽ), to strike loudly (musical instruments, arms etc.).
tribhuuana, the triple world; heaven the highest, aerial the middle, and earth the lowest. In the *Puránna* probably heaven, earth and hell.
trindada, *P.* the Holy Trinity.
trissī, *ad.* (*S.* trik, the lower part of the spine; the part about the hips); hence, probably, bringing into play the hips and the parts mentioned, (in jumping, like thoroughly strong persons without any defect in their limbs); (?) *p.* 190, *st.* 46.
triuida, (triuadha), in three ways or in a triple manner.
trunna, (*S.* trinnam), grass.
truqhea, *see* truxa (of which it is a corruption).
truxa, (*S.* trisa), thirst.
truxacanta, (*S.* trisacranta), affected with the pangs of thirst.
ttacamacã or ttacamaca, staringly, gazingly; with intent look.
ttannacara, (*S.* ttannatcarah), the twang of a bow-string.
ttaualla, full of wild tricks, pranks, and frolics;—*esp.* a child; also used as a *n.* to mean scandal, mischief etc.; *p.* 370, *st.* 31;—panna, the quality of being full of wild tricks etc., mischievousness.
ttallannẽ, *lit.*, to beguile; to tempt; to test; to put to the proof; in *M.*, it strictly means, to avoid.
ttalla, (ttalla), a pair of brass cymbals.
ttalla, (ttahalla), a small leafy branch.
ttaliuquy, ttalluca, diminutive of talla, a spray or sprig.
ttally, (ttahally), a branch generally; *see* also ttalla.
ttally, a clap of the hands.
ttally, gathering up of one's spirit into the ttalla or upper region of the head for meditation; (brahmattally); absorbed contemplation; *p.* 353, *st.* 41.
ttanca, (ttanca), a chisel; *lit.*, a stone cutter's chisel.
ttancannẽ, (*K.* tanca, probably from the Persian, taqhat, power, strength, ability), to be possible, manageable; *p.* 334, *st.* 37.
ttancannẽ, (ttacannẽ), to go upon, follow; *p.* 5, *st.* 93; to attain; *p.* 5, *st.* 100; to throw, cast off or away; fling, abandon.
ttanguẽ, *pl.* of ttanga, a low term for the leg; ttangaddy, is also similarly used.
ttellannẽ, (ttehallannẽ), to peep around narrowly and curiously; to peer into.
ttembẽ, (ttemba, ttembha), *lit.*, a stake, or a stump of a tree used as a stake (Molesworth); hence, probably a cudgel; it also means a torch.
ttencanna, (ttecanna or ttencanna), a prop, a support.
ttencannẽ, ro rest against; to lean or recline against; to support oneself upon (as on a prop or staff).
ttencanny, for support, as a prop; *p.* 252, *st.* 48.
ttenquy, (ttecaddy or ttencaddy—Molesworth), a rising or swelling ground, a mound, a knap or knoll; *p.* 265, *st.* 47.
tthacannẽ, to be defrauded, deceived.
tthacapaddannẽ, to be amazed or astounded.
tthacauinnẽ, to cheat, trick, deceive.
tthassa, a stamp or an impression; an impression on the mind.
tthaualla, (ttauara ?), a piece or bit generally cut, torn or bitten from; (probably used for alliteration with tthica); *p.* 167, *st.* 58.
tthauatthauita, (ttauattauita), blooming, fresh; lively-looking.
tthaualla, *see* tthaualla.
tthacannẽ, to stop; to come to a stand-still.
tthanna, a post or station; place, spot, region.
tthanna, (*S.* sthannu ?), firm, fixed, stable; hence, probably, huge and strong; *p.* 114, *st.* 38.
tthaua, tthauẽ, known.
tthauo, bottom, hence, strength, the utmost strength or profundity; place, position.
tthaya, a place; consistency or harmony of speech or conduct; *p.* 470, *st.* 104.
tthelannẽ, to stop, remain; *p.* 233, *st.* 51; to push, shove, press; *p.* 328, *st.* 23.
tthelauinnẽ, (tthelannẽ), *see* tthelannẽ.

ttheu*a*nnẽ, to place, lay, keep, dispose; with certain verbs such as c*a*r*a*, ghal*a* etc. it gives a sense of completion; to buy, purchase; *p.* 66, *st.* 12.
ttheu*a*rny, a deposit; a hoard.
tthic*a*, the gem or boss in the middle of a finger-ring.
ttica, commentary; annotations; note or summary.
ttoll*a*, a locust; a grasshopper.
ttonch*a*nnẽ, to peck; to prick, pierce.
ttop*a*, a sort of helmet or any head-covering (probably in the shape of the vessel also called by the same name and used for holding milk and butter-milk); *p.* 133, *st.* 9.
tu*a*rit*a*, quickly; speedily; rapidly.
tuc*a*nnẽ, to nod (in approbation or assent); *lit.*, to weigh.
tucatuc*a*nnẽ, to appear with a flitting sheen of the body (like a cat); *p.* 320, *st.* 72.
tull*a*, (*S.* tul*a*na), weighing or considering together; comparing.
tul*a*bhar*a*, weight for weight, something (money or any thing else) equal in weight to.
tumb*a*ll*a*, fierce, or furious; used as a *n.* in the *Puránna*, furious excitement.
tutt*a*nnẽ, (tutt*a*nnẽ), to diminish or decrease, to fall short of or to become less; to break; to fall to pieces.
tur*a*, (*S.* tūry*a*m), a kind of musical instrument.
tutiya, (tutya), *M.* an implement of the goldsmith; *K.* a hammer.

u

ub*a*g*a*, weariness of; sense of irksomeness; impatience under.
ub*a*gui, *see* ub*a*g*a*.
ubh*a*rabh*a*ri, (probably from ubhar*a*nnẽ and bh*a*ri [bhara] a burden carried); *metaph.* probably a heavy load on the conscience; *p.* 382, *st.* 64.
ubh*a*uinnẽ, to raise, erect, build, set up.
ubh*a*yetã, *adj.* both, twain, the two.
ubha, erect or upright; ubhi *f*; ubhẽ *nt.*
ubhar*a*nnẽ, to erect, raise, plant, establish.
uch*a*lannẽ, to raise, to lift up.
uch*a*mb*a*llannẽ, to rise in agitation and flow over; to swell and overflow; *metaph.* to be excited with joy, anger, fear etc.
uchar*a* (*S.* uch-char*a*h), utterance, expression, accentuation.
uchar*a*nnẽ, to pronounce, utter, express.
uchatt*a*, impatience under; urgedness or excitement to quit a place etc.; used as an *adj.* in the *Puránna*.
uchhauo, uchheauo, (*S.* uts*a*v*a*h) joy, exultation, rejoicing.
uchistt*a*, (*S.* uch-chhistt*a*), left, rejected, left of a meal; leavings.
uchit*a*, reward, gift, boon, presents; *adj.* proper, suitable, right.
ud*a*c*a*, (*S.* ud*a*c*a*m), water.
ud*a*di, (*S.* ud*a*dhih), the ocean.
ud*a*ndd*a*, (*S.* ud-d*a*ndd*a*), many, much, abundant; large, immense.
ud*a*r*a*nnẽ, (*S.* ud-girannam, vomitting), to vomit or bring up; *p.* 260, *st.* 30.
ud*a*yalẽ, from udennẽ, to rise—the sun etc., to arise, to spring; rose.
udass*a*, *see* udass*a*n*a*.
udass*a*n*a*, udass*a*nn*a*, (*S.* udass*a*, udassīn*a*), indifferent, apathetic, cold.
udass*a*nn*a*, (*S.* udassīn*a*h, an indifferent person), hence, indifference, unconcern, absence of affection; *p.* 81, *st.* 112.
udbhauo, (*S.* udvah*a*h), bearing up, upholding, supporting.
udbiz*a*, (*S.* udbhij-j*a*), *lit.*, which suddenly springs up or shoots up from the ground, not necessarily noxious or wild; with bīz*a*, it has been used in the *Puránna* rather in the sense of wild or noxious; *p.* 345, *st.* 32.
udd*a*quy, *K.* an upleaping, bounding or springing-up; (diminutive of uddy).
udd*a*quy, (hund*a*quy, also uch*a*quy), hiccough; *p.* 315, *st.* 84; Molesworth has undd*a*quy.
uddann*a*, (from udd*a*nnẽ, to jump), a jump, a bound, a spring.
uddy, a leap, a bound.
udeg*a*, (*S.* udveg*a*h), discomposure, disturbance, disquietude (from fright, grief, anxiety).
udem*a*, (udy*a*m*a*), business, occupation; engagedness.
udemy, *S. lit.*, ever engaged or occupied, engaged in business—buying and selling, *gen.*
udeuo, *K.* (*S.* ud*a*y*a*h), rising, emersion, issuing.
udeyap*a*nn*a*, (*S.* udyap*a*n*a*m), bringing to a conclusion, finishing; inauguration after completion; *p.* 146, *st.* 57.

udhallanna, sprinkling, scattering, dusting, throwing about.
udhara, (S. udaram), the abdomen or belly: the stomach.
udharannẽ (S. ud-dharannam), to deliver, save (from perdition), to raise from a low condition or a wretched plight; also used intransitively in the *Puránna*; *p.* 243, *st.* 60.
udharapossanna, (udara and posanna), feeding the belly; supporting the animal life.
udhara, (udara), generous, munificent, bountiful.
udharannẽ, *see* udharannẽ.
ugadda, without covering, naked.
ugaddannẽ, ughaddannẽ, to open, uncover, unclose (a door, box etc.); to be opened, unclosed.
ugaddapẽ, *K.* (from ughaddannẽ), plainly and publicly; *p.* 374, chap. head.
ugauannẽ, to shoot up or spring forth—a plant from seed; to rise—a heavenly body; to shine out, or come to light.
ugra, ferocious, fierce.
ula, (ūlla), onion plant.
ulanddannẽ, ulanddannẽ, to cross over, to turn over; to overthrow or upset; also to be thrown down; *p.* 257, *st.* 62.
ulangannẽ, ulanghannẽ, (ul-langhannẽ), to cross, traverse, pass over; to transgress.
ulathannẽ, ulanthannẽ, *see* ulanttannẽ.
ulanttannẽ, ulautthannẽ, (ulattannẽ), to be turned over or upset; to turn over or upset. [for.
ulassa, (S. ul-lasah), joy, delight; liking or fondness
ulassannẽ, to rejoice, exult.
ulhalla, (ulhalla), leaping or springing-up (as of flames, a fish etc.); rapture, ecstasy; Dnyáneshwar has ul-lalla.
umattannẽ, to appear or come forth, to come to light; *metaph.* applied to a thing or matter hidden, one's fortune etc.
uma, (*K.* umo), a kiss.
umalla, ebullition; the rising and swelling; boiling up; another form is uphalla.
uncha, high, lofty, tall.
uncha nicha, (S. uch-chha and nīcha), high and low.
unchapada, exalted station or position; *p.* 229, *st.* 45.
unchassana, (S. uch-chha and assanam, a seat), a raised and hence, respectable seat; a seat or place of distinction; a lofty position.
unchauanny, higgling and stickling; *p.* 441, *st.* 33.
unchauinnẽ, (from uncha), to exalt; to elevate.
undda, *lit.*, a lump of kneaded dough; a loaf or bread (*K.*)
unha, heat of the sun; warmth, *adj.* hot, warm; (*K.* huna).
unhalla, summer: the hot season.
unhanny, warmth, or warmth-producing property.
unmallannẽ, (S. unmūlanam), to be uprooted; to uproot; Dnyáneshwar has unmūllannẽ.
unmatha, (S. unmat-ta) haughty; arrogant; intoxicated, *lit.* and *metaph.*
unnauannẽ, to diminish, lessen, abate, relax.
unnẽ, (S. ūna, deficient), a fault, failing, imperfection; with ghalannẽ, to hold one in fault.
unnī agallī, *see* unnī purī.
unnī purī, *pl.*, *lit.*, less-more; more or less.
upacara, grace, favour, kindness.
upachara, a common term for the particulars and points of idol-worship, there being 16 in all; attentions and courtesies (to priests, guests etc.); trial or use of remedies.
upaddannẽ, to pluck up or out; to come up and fall out.
upadessa, (S. upadesah), precept, instruction, admonition, counsel, advice; in the *Puránna* it is very often used to signify command.
upadessannẽ, to counsel, advise, command.
upadra, (S. upadravah), affliction; disease; trouble.
upama, a simile, an example or illustration.
upanaly for upazaly, *see* upazannẽ; came on, happened; Dnyáneshwar uses also upanannẽ.
upapati, (S. upapat-tih), detailed account, explication of reasons; demonstrated conclusion.
upara, (S. upari, above), high, lofty; *p.* 145, *st.* 51.
upara, (being below, under [Vedic]—V. S. Apte), probably the regions below *i. e.*, the earth; (?) upara prati, would hence mean, towards the earth; *p.* 436, *st.* 194.
uparanta, uparantẽ, *ad.* afterwards, after, then; *prep.* after.
uparattha, (upharatta), reverse, inverse; upharatty *f.*; upharattẽ *nt.*; Dnyáneshwar has uparatẽ for upharattẽ.
uparī, (S. upari), *ad.* after, further, onwards.
upary, (S. upari), *lit.*, above; hence probably what is above—a storey (in reference to a house).

upauana, *lit.*, a minor or diminutive wood; a grove, a plantation.
upauassa, a fast; upauassī, without having eaten; in a fasting or starved condition; *p.* 73, *st.* 46.
upaxama, (*S.* upasam, to become calm or quiet), *lit.*, abating, subsiding; anything that allays, or composes; hence probably, consoling words; tranquillizing expressions; *p.* 374, chap. head.
upazannẽ, to spring or proceed from; to be born or produced.
upazauinnẽ, *caus.* coined from upazannẽ.
upazunipazu, (upaza and nipaza), birth and growth; rise and progress (of a person): beginning and end; outset and result (of an affair or business).
upãuari *f.*, (upauara), of marriageable age.
upadi, *M.* upadhi, (*S.* upadhih), anxiety, disquiet, vexation, trouble.
upauo, (*S.* upayah), means, an expedient, a contrivance, a remedy.
upega, (*S.* upayogah), use, beneficence; also frequently used in the *Puránna* for upacarah, favour, benefit.
upeguy, (upayoguy), useful, beneficial; beneficent.
upeqhannẽ (upekshannẽ), to view with indifference or unconcern, to disregard.
uphara, (*S.* upaharah), a light refreshment (of fruits, sweetmeats, etc.).
ura, (*S.* urah), the breast.
urandda, (from huraddannẽ, to scald, singe, scorch, burn), a burnt and consequently loosened part or portion or unit of a thing; *p.* 416, *st.* 130.
urannẽ, to remain over, to be left.
urastalla, (ura and sthala), the breast.
uri, (ury, from urannẽ), *lit.*, remainder, residue, remnant; hence, probably, desires, aspirations, etc. pertaining to that remainder, when the latter has reference to life; a longing, an earnest desire.
ussallannẽ, to fly up or forth with a quick stream or in small particles; to spring or bounce up or out.
ussanga, (*S.* utsangah), the lap; Dnyáneshwar has utsanga for the thigh.
ussanna, *M.*; ussanny, *f.*; ussannẽ, *nt. see* ussinnẽ.
ussassa, *see* ussuassa; Dnyáneshwar has ussassa.
ussinnẽ, (ussanna, borrowed or lent); ussanẽ (or ussannẽ) alẽ, came as a retribution; ussanẽ or ussannẽ ghennẽ, to take revenge of; Dnyáneshwar also has ussanna.
ussira, usira, lateness, delay; time before, or until.
ussuassa, (ussassa), a sigh, a deep-drawn breath; often used together with suassa, breath, or breathing, panting.
usttna, (*S.* ushnna), hot or warm; *n.* heat, warmth, (as of the sun or weather).
utama, (*S.* ut-tama), best, most excellent.
utapana, (*S.* utpan-na, produced), productions; things produced (material or imaginary); *p.* 69, *st.* 68.
utara, (*S.* ut-taram), *lit.*, an answer, reply, rejoinder; a word (*K.* utara); a verse; the North.
utarannẽ, to cross, to descend, to go or come down; to alight, stop; to set down, unload; to diminish.
utanna, utanna, (*S.* ut-tana), supine; with the face upwards.
utauilla, eager, impatient, in haste.
utcanttha, eagerness after, impatient longing; anxious desire,
uthalla, shallow.
utirna, (*S.* ut-tirnna), *lit.*, descended or crossed, gone over or through; hence, released from the obligation of (a kindness, vow, promise), cleared off; *p.* 343, *st.* 102.
utpati, (*S.* utpat-tih), birth or production, coming forth; hence progeny; product.
uttattannẽ, (uthattannẽ), to snap, to burst asunder; used transitively in the *Puránna*; *p.* 414, *st.* 83.
utthauinnẽ, (*caus.* of utthannẽ, to rise, to awake etc.); to raise, lift, *metaph.* to rouse, awaken.
uzalla, (*S.* uj-jvala), bright, glittering, shining.
uzu, (*S.* riju, straight, upright), directed (against), straight (against); *p.* 130, *st.* 23.
uzuuadda, (*K.* for *M.* uzedda), light; Dnyáneshwar has ujiyedda and ujiuadda.
uzuuaddannẽ, to light, to dawn upon, to shine out; Dnyáneshwar uses ujvallannẽ in this sense.

V

vachana, speech, a matter spoken; word, promise; an utterance or expression.
vachannẽ, *K.* to go; *p.* 267, *st.* 74; Dnyáneshwar uses this word.

vachha, (*S.* vatsah), a calf, the young of an animal.
vacra, *lit.*, crooked, curved, bent; *metaph.*, fraudulent, cheating or plundering; used as a *n.* in the *Puránna*; dishonest practices; hostile proceedings—invasions, raids.
vacra tondda, crooked face; *adj.* of distorted countenance.
vacta, (from Hindustani), time, a space of time; occasion of occurrence.
vada, (*S.* vadhah), killing, slaughter.
vadana, the face.
vadannẽ, (vadhannẽ, *S.* vadh), to kill, slaughter.
vadannẽ, (*S.* vad), to speak.
vaddapadda, liable to, deserving of (?); *p.* 342, *st.* 75.
vaddila, a senior or an elder.
vaddila, (vaddila), elder.
vaddi paddi, restless through eagerness (?); *p.* 275, [*st.* 42.
vadu vohara, (*S.* vadhu, a bride and varah, a bridegroom; *M.* ohara = a newly married couple, as returning from their wedding), a married couple or one to be married; vohara is used by Dnyáneshwar.
vahana, *see* vanhi.
vaidya, (vaidya), a physician.
vaidca, (*S.* vaidyah), 'medicaments', remedies.
vaila, (varala or waracha), one above; of a higher rank or position; if a corruption of vaddila, older than; varala, vaila also means above-standing; above-seen.
vaila, (vahila), *ad.* quickly, promptly, smartly; certainly, positively, assuredly; *adj.* separate, disjunct; *f.* vahily; *nt.* vahilẽ.
vailẽ, *see* vaila.
vaincunttha, (vaicunttha), paradise, the garden of Eden; a place of supreme bliss; hence, heavenly happiness.
vaira, (*S.* vairam), enmity, hostility.
vairachara, (vaira, enmity, and achara), inimical conduct.
vairague, absence of worldly desire or passion; renunciation of the world.
vairy, an enemy, a foe.
vaissa, (vaya), age; period of life attained; this word occurs in the Dnyáneshwari.
vaissaqha, (vaisaqha), the Hindu month corresponding to the Eng. April-May.
vaisuanara, (*S.* vaisuanarah); *lit.*, an epiteth of Fire; hence, fire.
vaizy, (vaidya), a midwife; *p.* 85, *st.* 12; *K.* vaizinna.
vallaga, (vallagha), a clasp, a close embrace.
vallagannẽ, to ascend, to climb; to clasp; to wander about; to cleave or adhere to closely; vallaghannẽ is used by Dnyáneshwar.
vallagha, *see* vallaga.
vallamba, (vallamba), a white ant; also a red ant of a particular species; *K.* vallai or vallati (collectively).
vallangannẽ, *see* vallagannẽ.
vallanna, embankment, a mound or bank raised to turn the course of a stream; a turning or winding.
vallanna, (*S.* valanam), a turning or winding; a bend or curvature; course; mode of procedure.
vallannẽ, to turn or bend; to change course, direction; to turn—a key; to draw up, in, or aside under spasm or cramp—a limb; to suffer from an uneasy sensation or fatigue.
vallauallã, hurriedly, in great haste; imitative of vallannẽ; *p.* 353, *st.* 39.
vallaualla, *lit.*, impatient eagerness or desire; hence, urgent and earnest setting about; speedy arrangement or preparation; *p.* 375, *st.* 16.
vally, (vahalla, vahalla, vahally, vohally), a stream, a rivulet, a brook.
vana, a forest.
vanamazara, a wild cat.
vanaparuua, (vana and parava), a wood-pigeon.
vãnaquenssary, (vana and quessary), *lit.*, an untamed or wild lion; a lion *gen.*
vanaspati, a tree or plant in general, *esp.* of medicinal virtues.
vanatapy, a forest-dwelling hermit given to religious austerities.
vanantara, (vana and antara), distance, the whole length of a forest, *i. e.*, its whole space or area.
vancatta, (vancanna, *S.* vancah), curvature or flexure (in the course of a stream or river) *p.* 24, *st.* 92.
vancatta, (*S.* vança), crooked, askance, bent.
vanchannẽ, to cheat or trick; to deceive; occurs in Dnyáneshwar.
vandannẽ, to hail, to salute, to worship.
vanhi, (*S.* vanhih), fire.

vaniuassa, (vanauassa), residing or dwelling in a forest (as a hermit).
vannata, *see* vonnata.
vannaua, (*S.* vrannah), a sore; an ulcer.
vannaua, (*S.* vanhih), conflagration of a forest or of the bushes or grass of the jungle.
vannaza, (*S.* vannijyam), commerce, trade; vanniza is used by Dnyáneshwar.
vannazara, (vannazara), *lit.*, a caste or class or an individual of it: they are carriers of grain, salt etc.
vannazary, *see* vannazara.
vanssa, (*S.* vamsah), a race, progeny, family.
vaqhestalla, (*S.* vakshasthalam), the breast or bosom.
vara, a boon, a favour, a gift; the act of choosing, selecting; a bridegroom, husband; *adj.* best, excellent; the right,—hand, 'better hand' (vara cara).
varada, a bestower of a boon or gift; conferring a boon, propitious.
varadabhumica, *lit.*, a land given away as a gift; the Promised Land.
varaua, a stock or store; varo = provision of food (Dnyáneshwari); *K.* varavi.
varauĩ, *K. prep.* through, owing to, on account of.
varauna, (varuna), *prep.*, from or through; upon, in consequence of; from over or above.
vardanica, *see* vardhanica; *p.* 244, *st.* 3.
vardhanica, (*S.* vardhanam, thriving, increasing), hence macutta vardhanica, *lit.*, means, adding greatness to the crown; hence, applied to kings.
vari, (vara), *prep.* on, upon, above, over.
variqhauo, *see* varussauo.
varistta, most worthy; excelling in dignity, greatness etc. (*S.* superlative of vara).
varna, (var-nna), colour, caste or race.
varnanna, (var-nna-na), description, delineation.
varnannẽ, (var-nna-nnẽ) to describe, depict; delineate.
varqhara, probably a weapon of the razor kind (*K.* vacara; a razor); *p.* 6, *st.* 105.
vartamana, *see* varta; (vartamana, the present moment or time; also news—Dnyáneshwar).
vartannẽ, to be, to exist, subsist; to happen, take place, to come to pass; to be under observance—a custom, a right.
vartannuca, living, passing life; conduct, deportment.
varta, (varta), news, intelligence, information.
vartunnuca, *see* vartannuca.
varudana, (*S.* varah and danam), bestowal of a gift or favour or boon.
varussa, (*S.* varsham), a year.
varussabha, (*S.* vrisabhah), an ox.
varussannẽ, (varsannẽ), to rain; to rain or shower down (rain, arrows, flowers, etc.); Dnyáneshwar has varissannẽ.
varussauo, (varsaua), raining, or showering; *lit., metaph.*
varuta, (varata), on or upon; over, above, at or towards the upper side or part of; up, aloft, on a higher place; in a superior rank, station etc.
varutẽ, (varatẽ), *nt. adj.*; also *ad. see* varuta.
varuty, (varaty), *see* varuta.
varũuauara, one over another (in close succession); *p.* 129, *st.* 5.
varzannẽ, to abandon, leave off, give up.
varzinnẽ, *see* varzannẽ.
vassannẽ, (*S.* vas), to dwell, to abide, reside.
vassaunu, (*see* vassannẽ), abiding, dwelling, staying; having dwelt or stayed.
vassundhara, (*S.* vasu, wealth and dhri, to hold or bear), the earth, which holds riches, precious ores, gems etc., in her womb.
vassundhary, *see* vassundhara.
vastra, a cloth; raiment; clothing.
vastu, a thing, an object.
vayassa, age, any period of life, *e. g.*, tarunny vayassa, young age; *see* vaissa.
vazra seriri, (vajra sarīrī), one possessing a body made of adamant, *i. e.*, immortal; *p.* 496, *st.* 61.
vazrataddaca, (vajra, a thunderbolt and taddacannẽ, to crack or split), *see* viza.
vachannẽ, to read.
vacha, speech.
vacha rinna, *lit.*, speech-debt; *i. e.*, an obligation incurred by a promise made; *p.* 452, *st.* 42.
vadauo, (vada, the lash of a whip), proceeding from or caused by the lash of a whip; *p.* 468, *st.* 17.
vadda, large, great, vast, much, exceeding; Dnyáneshwar uses vadda, to signify 'old in age', as in the expression vadda vaddila = elders.

vadd*a*nnẽ, *see* vaddh*a*nnẽ.
vaddh*a*nnẽ, (*S.* vridh), to increase or augment; to grow; to serve food.
vaddy, (vaddh*a*nnẽ), a dish of dressed food placed as an offering to the evil spirits.
vadi*a*, music; a musical instrument.
vag*a*uinnẽ, to bear, sustain, bring up.
vagura, *S.* (*M.* vagh*a*r*a*-ry), a snare or net; (used by Dnyáneshwar), a huntsman, a fowler.
vah*o*, (*S.* vayuh), wind; hence, breath.
vah*a*nnẽ, to flow—a river, stream etc.; to go with a smooth and sliding motion; to bear or convey; to carry or bear generally; to take or make an oath or adjuration (ann*a* vah*a*nnẽ); to let flow, to run—a sore, a leaking vessel; to bear or cherish in the mind or spirit.
vahiu, *see* vayu.
vahyu, *see* vayu.
vaittu*a*, (vaitt*a*, bad), wickedness, sinfulness.
vall*a*, (*S.* bal*a*h), hair; *p.* 289, *st.* 37.
vall*a*nn*a*, (vall*a*nnẽ, to dry), dryness as opposed to moisture, witheredness, parched or dried-up state.
valluca, (*S.* valuca, *M.* vallu or commonly vall*a*ui), sand, gravel.
valluquẽ, *pl.* of valluc*a*, a wen, sarcoma; any fleshy excrescence.
valluu*a*tt*a*, (valluv*a*tt*a*), a sandy beach.
vally, *see* v*a*lly.
vam*a*, the left as opposed to d*a*kshinn*a*, the right.
vanchuni, vanchoni, (vanchun*a* or vachun*a*); *prep.* without, except.
vancuddẽ, (vanc*a*ddẽ, *S.* v*a*nc*a*), *nt. adj.* crooked, bent, curved.
vancuddy, (vanc*a*ddy, *S.* v*a*nc*a*), *f. adj.*; *m.* vanc*a*dd*a*, crooked, curved; hence, the state of being crooked (in walking or gait); *p.* 205, *st.* 26.
vanculiya, vanculliya, (*pl.* of vanculy, vanc*a*, crookedness and v*a*ll*a*nnẽ), grinning and mouthing in mockery; vaculiya occurs in the *Dnyáneshwari*.
vangel*a*, *P.* the Gospel (the Word of God).
vangelist*a*, one of the four Evangelists, SS. Matthew, Mark, Luke and John.
vann*a*, side, direction; (?) *p.* 429, *st.* 41; jurisdiction, authority; (?) *p.* 461, *st.* 45.
vann*a*p*a*nn*a*, commerce, trade-dealings.
vanna, one of the arms of a cross; (?) *p.* 484, *st.* 95.
vanniu*a*tt*a*, (vann*a*u*a*tt*a*), a place where things are exposed for sale; *p.* 428, *st.* 10; *cf.* valluu*a*tt*a*.
vannĩ, (vah*a*nnẽ, to maintain, uphold); in behalf of; *p.* 398, *st.* 78.
vanny, a corn-chandler, a grocer or retail dealer.
vantt*a*nnẽ, to distribute.
vanz*a*, (vanzh*a*, *S.* v*a*ndhya), a barren female; vanzha, *adj.* barren.
vaqhann*a*nnẽ, to praise, celebrate, magnify.
vaqhe, (*S.* vaky*a*m), *lit.*, a sentence, a paragraph, a period; hence figuratively, a composition or literary work.
vaqhean*a*, (vyaqhean*a*), expounding or interpreting; unfolding and explaining in general; consultation, conference; *p.* 294, *st.* 41.
var*a*, a day of the week (*esp.* in compounds with the names of the sun and the planets).
var*a*nnẽ, to prohibit, forbid; Dnyáneshwar uses this word in the sense of—to tell, to speak to, to call out.
vara, wind or air.
varen*a*, by means of the wind.
varẽ, *nt. n.*, *see* vara.
variye, *prep.*, in place of, instead of.
varta, *see* v*a*rta.
varu, a war-horse, a steed, a horse *gen.*
varũua v*a*ri, on or over the horses.
vass*a*, face, expression or appearance; *p.* 22, *st.* 38; smell or odour in general; trace or sign; track; (also used by Dnyáneshwar in the last sense); *p.* 307, *st.* 20.
vass*a*, (*S.* v*a*s), residence, dwelling, abode.
vass*a*n*a*, see vass*a*na.
vass*a*na, a desire or wish, disposition, predominant inclination or mind.
vassi, (vass*a*, abode), hence crussi vassi, cultivating and living on the ground cultivated; (a comprehensive term for agricultural life; *p.* 107, *st.* 47.
vassurũ, (vass*a*rũ), a calf.
vatt*a*, a road, a way; barã vattã, *lit.*, in a dozen ways; hence all about—here, there and everywhere.
vatt*a*nnẽ, to seem or appear unto; to be in the contemplation of.
vatt*a*ssura, (vatt*a*ss*a*rũ), (vatt*a* and sar*a*nnẽ, to fare, to go), a passenger upon the road, a wayfarer.

vattau, (*v*attau*a*), exchange, balance of currencies; (the form within brackets is current in the Bombay side).

vaudd*a*, *see* vautt*a*ll*a*.

vaudd*a* m*a*ye, tempestuous; stormy.

vaut*ara*, *see* vautt*a*ll*a*.

vautt*a*ll*a*, (vad*a*ll*a*, *S.* vatūl*a*h), a hurricane, a storm, a whirl-wind.

vauttally, *see* vautt*a*ll*a*.

vayã, (*S.* vayuh, wind), in vain; unavailingly; emptily; vay*a* = in vain (Dnyáneshwar).

vayã vinn*a*, vayã vinnẽ, vayẽ vinn*a*, an emphatic poetical expression for vayã which also is confined to poetry; Dnyáneshwar has vayannẽ = without profit.

vayu, wind, air.

vaz*a*nnẽ, to flow or blow; to emit a sound; hence to appear so as to attract attention; *p.* 237, *st.* 35; to sound; to come upon and affect; to strike against (in this sense, used by Dnyáneshwar); to be felt sensibly by—used of cold.

vaz*a*ntr*a*, (*S.* vaditr*a*m), a wind musical instrument.

vaz*a*uinnẽ, to sound (by a beating, touching or playing on); to noise abroad.

vazin*a*nnẽ, *see* vaz*a*nnẽ; also foot-note, *p.* 536.

veacr*a*nn*a*, (*S.* vyakri, to propound), explanation, analysis, commentary.

veacull*a*, (*S.* vyacul*a*), filled with and overcome by (fear, grief, anxiety, etc.); distressed, disquieted.

veacull*a*nnẽ, (*S.* vyacul*a*), to be agitated, disturbed, disquieted; this is a verb of the poet's own making.

veadi, (*S.* vyadhih), disease.

veadistt*a*, (*S.* vyadhistt*a*), afflicted with a mortal or grievous malady such as consumption, colic.

veagr*a*, (*S.* veaghr*a*h), a tiger.

veap*a*nnẽ, to occupy wholly; to overspread or cover over.

veapar*a*, work or action generally; business or proceeding; trade, commerce.

vech*a*, (*S.* vy*a*y*a*h), expending, spending, expense;

vech*a*nnẽ, to spend or expend; to be spent up or consumed—life; *p.* 122, *st.* 143; vench*a* = death (Dnyáneshwar).

vect*a*, (vy*a*ct*a*), wise, learned; *p.* 209, *st.* 115; manifest, known, evident, clear.

vecta, (vy*a*çta), a learned or wise man.

ved*a*nnẽ, (*S.* vid), to know, understand.

vedd*a*nnẽ, (veddh*a*nnẽ), to surround, to encompass.

vedda, *adj.* mad; foolish, doltish, idiot-like; *f.* veddy, *nt.* veddẽ.

vedda, (veddha, *S.* vestt*a*nam), a ring around; an environing circle; an encompassing line.

veddha, *see* vedda.

veddī, *nt.pl.*, foolery; *p.* 455, *st.* 110.

veddī bag*a*ddī, (veddī and bag*a*dd*a*nnẽ, to skip, frisk); wild skipping about in mockery; *p.* 394, *st.* 67.

veddy, *f.*, *see* vedda.

veg*a* g*a*ty, in a speedy manner, with great speed.

veg*a*lla, *adj.* *M.* separate, different; *f.* veg*a*lly, *nt.* veg*a*llẽ.

veg*a*llau*a*nnẽ, (veg*a*llẽ and honnẽ) to be changed or altered; *p.* 364, *st.* 5.

veg*a*llauo, discrimination, distinction.

veg*a*llic*a*, separation.

veg*a*u*a*nt*ara*, (*see* veg*a*u*a*nt*a*rī), swift, fleet, speedy, quick.

veg*a*u*a*nt*a*rī, (veg*a*u*a*t-t*ara* *cf.* *S.* b*a*l*a*v*a*t-t*ara*, stronger), with great speed, very swiftly.

vegã, speedily, quickly, swiftly.

vel*a*, a creeper.

velhall*a*, a term of endearment for a (beloved) man; *adj.* dear, darling, beloved; velhalla, a term of endearment for a (beloved) woman.

velhalli, *f.* *adj.* *see* velhalla.

vell*a*, time, opportunity, occasion, leisure.

vello vellã, vello vellī, now and again, frequently.

vellu, a bamboo, a long one *esp.*

vellu veri, for a space of time; *p.* 319, *st.* 58.

venttall*a*nnẽ, to coil around (as a snake), to encircle, to wind around.

veqh*a*, (*S.* ves*a*h), a disguise, a dress, a habit; (used by Dnyáneshwar).

veri, till, until, up to; has also the sense of 'even', *e. g.*, gundde veri = even stones.

vess*a*nn*a*, (vy*a*ss*a*n*a*m), *lit.*, inordinate liking or taking to, addictedness: hence probably, vileness, malice; *p.* 63, *st.* 5.

vess*a*nnara, one addicted to vice,—licentiousness etc.

vessa, (*S.* veshya), a prostitute; applied loosely to any woman, in the *Puránna*.

vesttit*a*, encompassed, enwrapt, covered around, enveloped.

veta, a ratan or cane.
vetacatthy, a rod or stick.
vetha, (K. veta M. vitha or more commonly vita), a span or cubit, a long span.
vetha, (S. vyatha), pain (bodily or mental), suffering, affliction.
vettha, press-service; labour or service exacted without giving remuneration for it.
veuasta, (S. vyavastha), fate, issue, event, ultimate state; settlement, arrangement.
veuegallẽ, nt. (vegallẽ vegallẽ), separated individually.
veuhary, (S. vyavahary), a merchant or tradesman; a man of business.
vexa, lit., a prostitute; applied loosely to any woman, in the Puránna; p. 144, st. 11.
vharaddy, (ohara, a married couple), the head of a house in which a wedding takes place.
vhauannẽ, (vahauannẽ), lit., to flow, or ooze from, to trickle; used transitively in the Puránna; p. 154, st. 49.
vibhachara, (S. vyabhicharah), adultery.
vibhacharinny, (S. vyabhicharah), an adultress.
vibhaddannẽ, K.; (M. vi and paddannẽ, ill or untowardly falling out ?); to destroy, to do away with, to make an end of; p. 171, st. 55; Dnyáneshwar has vibhanddannẽ = to conquer; to break.
vibhuti, ashes (of wood, dung, etc.) with which the devotees of Shiva besmear themselves; glory, prosperity, majesty.
vicalla, (vicala), affected by exhaustion, grief etc.; distorted, broken.
vicannẽ, to sell, to dispose of.
vicatta, hideous, frightful, formidable.
vichaqhenna, (S. vichakshanna), proficient, knowing, or investigating closely and shrewdly.
vichara, consideration, reflection, inquiry.
vicharannẽ, to inquire, ask, question; to regard; to consider; to reflect or think.
vichitra, various, diverse; surprising, wonderful.
vichu, (vinchu), a scorpion.
vicra, sale.
vicralla, (vicaralla), formidable, hideous, frightful.
vicrita, sold.
vidauy, (S. vidhava: vi, deprived of and dhavah, husband), a widow.
vidda, (S. vīttica), a roll of the betel leaf with areca-nut, cloves, lime etc.; vidda dennẽ, (cf. current M. expression naralla [cocoanut] dennẽ), to turn out of an office or employment (because the handing round of a vidda to an assembled party is a sign for them to disperse); this expression is used in the Puránna in just the opposite sense—of re-taking or re-employing; p. 68, st. 45; of giving a commission to; in M. vidda uchalannẽ = to make a vow of.
videa, a trade or profession; education or learning; practice.
viduassany, f. see viduassannẽ, destroyer, remover.
viduuassannẽ, (vidhvamsannẽ; S. vi and dhvams), to destroy, ruin; p. 97, st. 106.
vigaddannẽ, (vighaddannẽ), to destroy, break in pieces; to spoil or damage.
vigarannẽ, (vigharannẽ), to melt or dissolve.
vigaranny, (vigharannẽ), melting away.
vighadda, disagreement or disunion of parts or members; separation or separated state (as of friends, lovers, etc.).
vighaddannẽ, to demolish, destroy, break in pieces; to damage.
vigna, (S. vighnah), difficulty, trouble, an obstacle, a hindrance, an impediment.
vigna nassa, (S. vighnah and nasah), destroyer or remover of obstacles.
vihauo, (S. vivahah), marriage; a wedding.
vilaya, destruction, ruin, annihilation.
vilatha, (vilayata), a foreign country, esp. Europe; any country viewed as strange or remarkable for anything.
villamba, (S. vilambah), delay, tardiness, procrastination.
villapa, (vilapa), lamentation, wailing.
vimuqha, having the face averted or turned from; hence, not propitious to.
vinanti, request.
vinauannẽ, to request.
vinauanny, see vinanti.
vinanny, (M. vindhannẽ, a sort of chisel), a carpenter; (?) p. 20, st. 87.
vindy, (vindha; S. vidrah), a bore or a hole. (?)
vinna, vinnẽ, (S. vina), without, unaccompanied by.
vinnannẽ, to weave.
vinny, commonly venny, a braid.

vinoda, delight, recreation, rejoicing.
vipady, (vi and paddannẽ, ill or untowardly falling out); fell out or happened (to the distress of); (?) *p.* 99, *st.* 146.
viparita, opposite, adverse, reverse; extreme, excessive.
vipra, a Brahmin.
viqharannẽ, *lit.*, to spill or shed; to scatter about; to throw; *p.* 464, *st.* 99.
viqhara, (*S.* visarah), a serpent or snake (in poetry); Dnyáneshwar has viqhara, a corruption of visara.
viqhannẽ, (*S.* visam), venomous or poisonous substance (?); *p.* 97, *st.* 115; Dnyáneshwar uses viqho and viso=visaya, *i.e.*, any substance, not necessarily poisonous.
viqheata, famous, reputed, celebrated.
viqheati, glory, renown.
vira, a warrior.
vira sry, the glory or renown of a warrior, a martyr.
virgẽ mary, the Virgin Mary.
virodhannẽ, (*S.* virodhah, opposition), to oppose; to be hostile or contrary to.
visarzannẽ, to abandon, relinquish, give up; to cease from.
viscattannẽ, to tear and pull asunder, to scatter or separate, *gen.* hurriedly and heedlessly; popularly vichacattannẽ.
vismita, astonished, surprised, wonder-struck.
vismeuo, (*S.* vismayah), wonder, surprise, astonishment, amazement; vismo occurs in Dnyaneshwar.
visrama, (*S.* visramah), rest, repose.
vissa, (*S.* visam), poison or venom.
vissa hara, *see* vissa and hara.
vissambannẽ, *see* vissarannẽ; (used in poetry); it also means to abandon; to rest.
vissarannẽ, to forget.
vissau, *see* vissãua.
vissauannẽ, to take rest, to abide in repose.
vissaua, *see* vissãua.
vissaya, (*S.* visayah), *lit.*, an object of sense; hence also an organ of sense, *p.* 9, *st.* 180.
vissaya labda, (*S.* visaya and lubdha), given to sensual pleasures.
vissalla (*S.* visala), large and ample; vast.
vissãuannẽ, to rest, to repose.
vissãua, (*S.* visramah), rest, repose; cessation from toil, occupation etc.
visseca, *see* vissessa; Dnyáneshwar has viseqha; if corrupted from visoka, exemption from grief.
vissecu, (*S.* visesah), distinction, difference; discrimination.
vissessa, (*S.* visesah), difference, distinction; speciality; *adj.* particular, peculiar, special.
vissuassa, *see* visuassa.
vissuassy, used in the *Puránna* as the *M.* visuassu, worthy of confidence, reliance, belief; *p.* 500, *st.* 70.
vistarannẽ, to spread abroad; to extend; to narrate at length.
vistirna, broad, spread out, extended, enlarged.
visua, the universe;—bharita, filling the universe, universally present.
visuacarma, in Hindu mythology, the son of Brahma and the artist of the gods; hence applied to an ingenious mechanic or artist.
visuacarta, the Creator of the universe.
visuaueapaca, pervading the universe.
visuassa, faith, confidence.
visuassannẽ, to believe, to confide in.
vita, (*S.* vit-tam), wealth, money.
vitpati, (vyutpat-ti), generation, particular or special; intimate knowledge of.
vittambana, vittambanna, (*S.* viddambana), ignominious treatment; mockery.
vittannẽ, to be quieted or settled into quiescence through great exertion; *p.* 523, *st.* 77; also to be tired of or disgusted with.
vittalla, *lit.*, pollution or defilement; hence abhorrence or disgust (of such pollution).
vittallannẽ, to defile, pollute.
vittallauanta, deserving to be abhorred; polluted, contaminated, foul.
viuachana, (*S.* vivechanam), *lit.*, anxious consideration respecting a course or measure to be adopted; hence, probably applied to the course or the measure itself; *p.* 98, *st.* 128; distress or anxiety of mind.
viuanchana, *see* viuachana.
viuara, (*S.* viuarannam), explanation, exposition, interpretation.
viuara, (*S.* viuaram), a cavity, hollow; a solitary place under-ground.

viueca, discrimination or judgment; discretion; knowledge to direct or govern one's self.
viueqha, *see* viueca.
viuequy, discriminating, judicious, discreet.
viyoga, separation.
viyogagni, *lit.*, the fire of separation; the burning grief caused by separation.
viza, (*S.* vidyut), lightning; popularly used for thunder-clap or thunderbolt.
vizauanna, (vizhannẽ), quenchableness; the quality of being extinguished.
vizauannẽ, *see* vizauannẽ.
vizaya, (*S.* vizayah, victory, conquest), victorious, triumphant.
vizauannẽ, (vizhauinnẽ, *caus.* of vizhannẽ, to go out, expire), to extinguish or put out, to quench.
vizauõ, *P.* a vision, an apparition.
vizulata, (*S.* vidyut, lightning, and lata, creeper), lightning with its zigzag flashes.
vizu silla, *lit.*, thunder-stone; a thunderbolt or lightning striking anything; the 'silla' brings out the idea of the phenomenon referred to, as prevailing three-hundred years ago, when electricity was unknown. *cf.*

'Fear no more the lightning-flash,
Nor the all-dreaded thunder-stone'.
—*Shakespeare's Cymbeline.*

vo, probably used for OM, (A, U, M); in the Upanishads this mystic monosyllable is used to signify all that has been, that which is and is to be, and is regarded as the object of profound religious meditation; A stands for Vaisuanara, the spirit of waking souls in the waking world; U for Taijassa, the spirit of dreaming souls in the world of dreams; and M. for Prajna, the spirit of sleeping and undreaming souls; and the whole *om* is said to be unknowable, unspeakable, into which the whole world passes away. In later times OM came to be used as a mystic name for the Hindu triad. Our author has probably used it to signify the Blessed Trinity or the Eternal Word. As a particle it implies solemn affirmation and respectful assent. vo, as it is, is a term of respect for both males and females.
vodda, *K. see* vadda.
voddanna. (oddhanna), a shield, a buckler.
voddannẽ, (oddhannẽ), to draw, pull or stretch strongly.
voddauannẽ, (oddhauannẽ), to tend (impulsively); to incline or sway; to bend or stoop.
voddy, (oddha, stretch, course), at a stretch; in a regular course; *p.* 318, *st.* 33.
voga, (*S.* oghah), a current or flow; a stream; a course; vogha occurs in the Dnyáneshwari.
vogarannẽ, (ogarannẽ), *lit.*, to ladle out food; hence to lay out the platter for dinner; *p.* 94, *st.* 52.
vogula, (ugala from uga), silent, still; silently, merely, simply; ugala is used by Dnyáneshwar to signify 'one who has no desires left'.
vohara, *see* houary.
vohary, *see* vohara.
vola, (*K.* volo, *M.* valhẽ), an oar.
vollaga, *see* vallaga; *adj.* falling due; renderable; *p.* 286, *st.* 77.
vollaga, *see* vallagha.
vollagannẽ, *see* vallagannẽ.
vollannẽ, *see* vallannẽ.
vollaqhannẽ, to recognize, to comprehend, perceive.
vollassa (ola, wet, damp ?), a flood, a large collection of surrounding water.
vollassa, (vallassa), a round, a turn or stir to and fro and hither and thither; hence probably, consternation, *p.* 140, *st.* 43.
vollaxa bhituri, in a mass of water, in a flood; *p.* 41, *st.* 67; *see* vollassa.
volly, (olla), a line, rank or row.
vonnata, *K.* a wall (of a stone, brick, or mud building).
vopannẽ, (opannẽ), to deliver over or entrust with; to make over to.
vopara, *K. lit.*, a parable; an explanation by way of comparisons.
voqhattẽ, (oqhattẽ), *nt.* bad, evil; that which is wicked; a bad or evil thing or deed.
vossa, (ossa or ossadda), desolate, forsaken, abandoned.
vossa baĩ, (ossa and baĩ), a waterless and abandoned well.
vossada, (*S.* ousadham), medicine.
vossadha, *see* vossada.
vossadhy, *see* vossadha.
vossanddannẽ, (ossanddannẽ), to spill, drop; to shed—fragrance.

vossaranne, (ossaranne, *S. apassarannam*), to thin or dwindle away—an assembly, a crowd; to retire apart; to go or move apart so as to give room to pass; to subside, to go down.
vossauanne, *see* vossauanne.
vossauanne, (*K.* ussonne, an opening-up, a giving way); to give way or sink beneath; *p.* 119, *st.* 76; to be separted or disparted—a cloud.
votacanny, (otanne, to cast), one who casts metals, a moulder in metals.
votacamile, (otiua, cast in a mould, and cama), was [cast.
votaranne, (otanne), to overflow with, to pour; to form by melting and pouring into a mould.
votauara, (otanne), to the degree of overflowing; *p.* 24, *st.* 79.
votauara, (otanne), gilt, or plating; *p.* 146, *st.* 73.
votauara, (otanne), overflowing with; *p.* 55, *st.* 16.
votiua, (otanne, to pour; to form by melting and pouring into a mould); hence applied to the gilt or plating of gold or silver, used on things of an inferior metal.
votthanganne, (otthanganne; this is connected with *M.* othamba from *S. avasttambhanam*, a post, a pillar; resting, supporting), to lean against.
vothary, (vaqhara), a warehouse or store room.
vouy, (ovy), a light air sung by women whilst grinding, lulling infants etc.; a stanza of a particular measure of Marâthi verse.
voza, (oza), expertness, dexterity, handiness, management; careful treatment or keeping; neat, orderly or in good condition, style or manner; *p.* 431, *st.* 94.
voze, (ozhe), a burden, hence responsibility; a responsible undertaking.
vrahita, (virahita), without, devoid of.
vratabhanga, breach of a vow.
vratanema, *see* vrutanema.
vrathea, (*S.* vritha), fruitlessly, in vain.
vratulla, (*S.* vartula), circular; hence, spheroid.
vrudha, (*S.* vrid-dhah), old, declining in age;—panna, old age.
vrudhi, (*S.* vrid-dhih), increase, prosperity.
vrudhinni, (*S.* vrid-dha), *f.* an old woman.
vruqhestalla, (*S.* vrikshah and sthalam), ground with trees standing; hence, applied to the trees themselves.
vruqhia, (*S.* vrikshah), a tree.
vrussabha, (*S.* vrishabhah), an ox.
vruta, (*S.* vratah), a vow; a pious promise of a performance or observance, made to God.
vrutanema, *see* vruta and nema.
vrutauantu, (*S.* vrit-tantah), intelligence or information; an account or story.
vruti, (*S.* vrit-tih), course, method; profession, occupation; livelihood; state, condition.
vruti bhumi, (*S.* vrit-tih, occupation, profession and bhūmih, the earth), cultivated ground, arable area; Dnyáneshwar has vrit-ti to signify landed estate inherited from one's forefathers.

X (श)

xahanny, *f.* of xahanna, clever, discreet, prudent.
xama, (*shyama), blue-black.
xanta, meek, mild, gentle.
xantiuica, (xanta), humble.
xaqha, a branch; a section.
xaqhary, (shacaranny from shacara), *lit.*, the covering of a house, made of hay or of branches of the palm; hence, probably, a protection, or a protector.
xastra, religion, institutes of religion (also of law or letters).
xastradruhita, (shastradrohy), an enemy of religion.
xastrapallaca, one who adheres to the tenets of one's religion.
xastraprauinna,—paruinna, proficient in matters religious.
xastrapurussa, one learned in religion, a theologian.
xastrauanta, deeply religious.
xastrayucta, *see* xastrauanta.
xatuica, (satuica), good, benevolent, sincere, pure, mild;—panna, goodness, benevolence, etc.
xenesuara, (shanaishchara, moving slowly), the planet Saturn.
xeranna, (sharanna), protection, preservation, defence; Dnyáneshwar uses sharanna also in the sense of 'protection'.
xerannagata, xerannagata, (sharanna and agata, come), which is come seeking refuge or protection; a refugee, an appellant.

* *sh* is used instead of *s* for clearness' sake, though Fr. Stephens's system of transliteration rejects it.

xerannartha, (*S.* for the sake of your protection), it is a form of salutation, used rather by the Jangama or Lingáyat class.

xestra, (shastra), *see* sestra.

xloca, (shloca), a verse or stanza, a quantity of two metrical lines.

xubha, (shubha), *adj.* auspicious, happy; *n.* good fortune, prosperity, auspiciousness.

y

yadi, (yada), remembrance, recollection.

yatana, (*S.* yatana), suffering, affliction, torments.

yati, (zata), kind, species, class, tribe, race.

yatibheda, class-distinctions.

ychha, *see* ichha.

ychhannẽ, *see* ichhannẽ.

yecabhauĩ, (ecabhauĩ), *ad.* with one faith.

yecachhatra, (ecachhatra), *lit.*, one 'umbrella'; figuratively meaning 'sovereignty'; with reference to raze (राज्य) means universal sovereignty by one king or lord; used adjectively, alone exercising universal sovereignty.

yecamuqha, (ecamuqhy), *adj.* under one head or chief.

yecandra, (ecatra, *M.* ecandara), together, in combination with; once for all.

yecaranguy, (ecaranguy), *adj.* of one colour.

yecasatra, (ecasatra), *see* yecachhatra.

yecassara, (ecassara), *K.*, alone, yecassari *f.*, yecassarẽ *nt.*; in *M.* at one time, at once, at one stretch.

yecatry, (ecatry*), derived from yecatra and used as a *f. adj.*, one whole, or composite; *e. g.*, yecatry catha.

yecatra, (ecatra), *ad.* in one place, together.

yecauattannẽ, (ecauattannẽ), to join together, to come together.

yecada, *see* yecada.

yecada, (ecada), one, someone, anyone.

yecanga, (ecanga), *adj.* applied to a champion fighting alone or in single combat.

yecanta, (ecanta), a private place; a private consultation or conference.

yecantĩ, in private.

yegnu, (*S.* yajnah, a name of Agni, the god of fire—V. S. Apte); fire; strictly, sacrificial fire.

yella, (*S.* ela), a cardamom (large or small); also used collectively.

yema, (yama), in Hindu mythology the deity that judges the dead, and sends them according to their deeds to heaven or hell; in common use yema is understood simply as the punisher of the wicked; hence, Satan.

yemabandana, (yamabandhana), the 'bonds of Satan'.

yemacondda, (properly yamacundda), hell, the infernal regions.

yemapura, (yamapura), the city of Satan, hell or the regions of death.

yennẽ, to come; *n.* coming.

yera or yeru, other, the other, the person mentioned; yeri *f.*, yerẽ *nt.*

yerauẽ, otherwise, failing this, or else.

yerazara, yerazara, *lit.*, a wearisome or unprofitable trip or journey; going on an empty errand; vain bustle or trouble; in the *Puránna* it is also used in the sense of busying oneself with something, or doing the bidding of some one.

yerazari, yerazari, *see* yerazara.

yerandda, (yerandda), Castor-oil plant, Palma Christi or Ricinus Communis.

yessa, (*S.* yasas), fame, glory, renown.

yetha, yethẽ, *ad.* here, in this place.

yethamaty, (yathamati, *S.* yatha, as and mati), *ad.* suitably to one's capacity, wisdom or sense.

yethasthithi, (yathasthiti, *S.* yatha, as and sthiti), proper condition; (has reference to previous good condition).

yethocta, (yathocta, *S.* yatha, as and ucta, spoken), *ad.* as spoken or said; as prescribed or directed.

yetna, (yatna), an effort, attempt.

yetuca, (itaca or ituca), *see* yetula; etuqui *f.*, etuquẽ *nt.*

yetula, (itca or ituca), *see* yety; etuli *f.*, etulẽ *nt.*

yety, (*S.* iyat, *M.* iti), so much, great, large etc., expresses degree.

yeulẽ or yetulẽ, *see* yetula.

yeuguẽ, *pl.* of the corrupted form of yuga, (*S.* yugam), an age, an æon.

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* ए (e) is ये (ye) in corrupt pronunciation, as need not be pointed out.

yezamana, (yajamana), *lit.*, a person performing a sacrifice, strictly one instituting or ordering a sacrifice; hence, the person presiding at a wedding ceremony or any entertainment, a host.
yndrya, (*S.* indriyam), an organ of the body (whether of man or animal); *metaph.*, the passions.
yogya, proper; deserving, fit.
youzana, *see* yozana.
youzannē, to dispose, determine, fix upon.
yozana, (*S.* yojanam), a measure of distance equal to eight-nine miles.
yucta, *lit.*, joined with; fit, proper.
yucti, means, skill, cleverness at contriving.
yudha, yudhē, (*S.* yud-dham), battle, fight.
yudhadhara, fighting, engaged in battle.
yudhauanta, able to fight or fighting.
yuuana, (from Hindi), the breasts; *p.* 211, *st.* 154.

Z

zadda, heavy; grievous, afflictive; difficult or arduous; inanimate, material; (primarily), inert, severe, hard.
zaddannē, to join unite, put together; to firmly establish, to fasten upon; also transitively, in the *Puránna*, to fix unto; to be fixed or joined unto; (zaddannē and zoddannē are sometimes used promiscuously by the author).
zaddita, studded or set with gems.
zae zaecara, (jaya jaya, victory! victory!), an acclamation answering to bravo! hurrah! all hail!; celebrating the praises of; extolling with acclamations and shouts.
zagat, (*S.* jagat), the world.
zagadguru, teacher or enlightener of the universe; applied to the Supreme Being or to Christ.
zagatra, (*S.* jagat), *ad.* throughout the world; used as *n.*, the whole world.
zagauiqheata, renowned or celebrated throughout the world.
zagaziuana, life of all creation, applied to the Supreme Being.
zaissa, of or in which kind or manner, *f.*, zaissy; *nt.*, zaissē.
zaite, (*K.* zaita, victory; *S.* jaitra, victorious), victory or conquest; zaita is used by Dnyáneshwar.
zaiteuady, being proclaimed victorious.
zalla, (*S.* jalam), water.
zallabhara, a collection of water, a volume of water.
zallabudda, submerged under water.
zallachara, (jalachara), a water-animal.
zalladhara, (jalodara, *S.* jalam and udaram, the belly), a disease characterized by an unnatural collection of water in the whole or in any part of the body—dropsy.
zallambannē, *see* zhallambannē.
zallannē, *intransitive*, to burn, to be kindled; to be on fire.
zallauoga, (jala and ôgha), a current or flow of water.
zallī stallī, (jala and sthala), in water and on land, *i. e.*, on the whole earth.
zalma, *K.*, *see* zanma.
zalmannē, *K.*, (zanmannē), *see* zanmannē.
zalpannē, to prate, to speak, or utter.
zambuca, (*S.* jambucah), a jackal.
zamu, (*S.* yamah, the god of death), hence applied to death personified; *p.* 393, *st.* 46.
zana, a man or mankind; a collective body generally.
zanaca, (*S.* janacah), a father.
zanany, (*S.* janany), a mother.
zanma, (*S.* jan, ja, to produce), birth or production.
zanmannē, to be born.
zanna, (zana), a person, a body, an individual.
zapamalla, (*S.* japah, inaudible repetition and mala, a wreath), a rosary.
zapannē, to perform zapa, *i. e.*, to repeat in a muttering manner passages from the Vedas, charms, names of a god; also to tell the beads of a rosary.
zatana, care, heed, in order to protect or preserve.
zatipada, jati means a 'verse'; but this zati is possibly corrupted from yati = 'caesura', the pause in a metrical line. In Sanskrit a metrical line has invariably a yati; hence, the meaning would be 'a line with a yati'; consequently, any metrical writing. In the *Puránna* probably a religious metrical writing; *p.* 195, *st.* 51.
zattaragni, (*S.* jattharam, the stomach, and agnih), the digestive fire of the stomach.
zaua, (zaua), barley.

*za*yeu*a*nt*a*, (*jayauanta*), victorious, glorious with success.
*za*ye, *za*e, (*S.* *jayah*), success, victory.
zā*ua*, *ad.* until, as long as, at the moment in which zā*ua* veri, frequently occurs in the *Puránna*, meaning, till that time.
zā*ua*lla, (zau*a*lla, *S.* yam*ala*), twin.
zā*ua*llā, (*zaualla*), *prep.*, *lit.*, near, nigh, close to; used freely of objects in space, of events in time, of persons or things bearing points of resemblance or degrees of relation; it corresponds with the Eng. 'with'; together with, in company with.
zā*ua*llique, (*za*u*a*llic*a*, nearness), near, close to; *za*u*a*llic*a* as a *n.* is used by Dnyáneshwar.
zā*ua*ll'ssar*ī*, (zā*ua*ll*a* and s*ara*?), in the vicinity, close.
zā*ua*llī, *see* zāullā.
zach*a*nny, teasing, tormenting, harassing.
zag*a*nnē, to wake up or awake.
zag*a*uinnē, (*caus.* of zag*a*nnē), to awaken; to arouse.
zagrut*a*, awakened, awake; hence, vigilant, watchful.
zall*a*, (*S.* jal*a*m), a net.
zall*a*, (*S.* jvala), a flame of fire; *metaph.* any burning emotion, or a keen and smarting affliction.
zall*a*nnē, to burn; to give up to the burning; to cast out as worthless.
zang*a*lly, (zag*a*llya or zag*a*lya from zag*a*nnē), a watchman *gen.*; *lit.*, a watchman in a village appointed to take care of the baggage of travellers.
zann*a*nnē, to know, understand.
zann*a*ta, knowing, acquainted with or versed in; well-skilled.
zann*a*uinnē, *caus.* of zann*a*nnē, *see* zann*a*nnē.
zannē, to go, to depart.
zanniu*a*, (zann*a*nnē), wisdom, knowledge.
zanu, (*S.* janu), the knee.
zap*a*, *K.*, (*Persian*, used in *M.* zabab), an answer, reply.
zat*a*, kind, sort, species, class, tribe.
zati, kind, class; race, tribe.
zatta, *pl.* of zatta, (zhantt*a*), *see* zhantt*a*.
zaty, jessamine,—the plant or its flower.
zaty puspa, a flower of the jessamine.
zayep*a*nn*a*, (*S.* j*a*n, ja, to be born or produced), the state of being born; zayep*a*nnī, from birth; *p.* 319, *st.* 66.
zāuh*a*rī, probably used just as ziuh*a*rī, in the mortal or vital parts; *p.* 130, *st.* 27.
zest*a*, (*S.* zyestth*a*), *adj.* elder; *n.* the Hindu month corresponding to the Eng. May-June.
zestt*a*, *see* zest*a*.
zetuca, (zit*a*ca), as much, as great, as large; as many; zetuquy *f.*; zetuquē *nt.*
zetuquē, *see* zetuca.
zeu*a*nnē, (*S.* j*a*m, to eat), to make a meal; to dine or sup.
zezh*ara*, (zhezh*ara*nnē, to graze, rub off; *S.* j*a*rj*ara*, grazed, wasted); hence, *metaph.*, shattered, impaired, worn and wasted; *K.* jezar*a*.
zh*a*ddac*a*rī, *ad.* quickly, sharply, smartly.
zh*a*dd*a*c*a*roni, (zh*a*dd*a*c*a*run*a*), *see* zh*a*dd*a*zh*a*ddā.
zh*a*dd*a*nnē, to drop off, to be shed or cast in a continued manner.
zh*a*dd*a*p*a*nnē, *lit.*, to be affected with a blast from a spirit; to suffer from a *sudden* attack (of fever or acute disease).
zh*a*dd*a*zh*a*ddā, quickly, smartly, in a trice.
zh*a*g*a*dda, a quarrel, dispute, contest.
zh*a*g*a*zh*a*g*a*nnē, (also zh*a*c*a*zh*a*c*a*nnē), to shine brightly, to gleam, to glare.
zh*a*ll*a*c*a*nnē, to shine, sparkle, glitter.
zh*a*ll*a*mb*a*nnē, to be affected with, to be touched; to affect; to light upon; to dangle; Dnyáneshwar uses this word in the sense of 'to be drowned'; or 'to touch' (active voice).
zh*a*ll*a*ph*a*ll*a*nnē, to shine, glitter, sparkle; zh*alla*ph*alla* as a *n.* is used by Râmdâs.
zh*a*ll*a*qh*a*nnē, *see* zh*a*ll*a*c*a*nnē.
zh*a*llall*a*, shining.
zh*a*llallit*a*, (from zh*a*llall*a*nnē, to shine, glitter), glittering, shining.
zh*a*ne, zh*a*nne, (zh*a*nny or zh*a*nnē), *lit.*, lest, peradventure; a particle expressing forbiddance.
zh*ara*, *K.*, *see* zh*a*ra.
zh*ara*, a spring of water.
zh*a*ry, a fountain-head.
zh*a*dd*a*, a plant, a tree, a bush.
zh*a*dd*a*nnē, to flutter; to fan or flap, to shake.

zhadda, *lit.*, a close and narrow search; a search for things in a house; a strict reckoning with; zhadda ghennẽ, to exact a strict account or reckoning; also to make a close search.

zhaddã zhompaddã, (zhadd*a*, tree, zhuddup*a*, bush), general term for trees and bushes.

zhalara, (zhal*ara*, *Hindustani*, used in *M.*), fringe, a kind of frill-work (done to a canopy etc.).

zharcannẽ, to cover, to close with a top or lid; to conceal, to hide.

zhancullannẽ, zhancallannẽ, (poetical form), *see* zhanc*a*nnẽ; Dnyáneshwar uses zhancoll*a*nnẽ= to cover or to be covered.

zhantta, *f.* (*jatta*), a matted or clotted tress of hair hanging down; the form used by the author has, in vulgar language, a low signification.

zhelannẽ, to catch (a thing tossed or falling); to catch or take up.

zhela, a bunch (of flowers); a bouquet, a nose-gay.

zhempa, a pouncing or springing upon.

zhempauannẽ, to spring forwards, to go with a rising and springing motion.

zhempauinnẽ, to execute, to accomplish, to carry any work to its very end.

zhezara, (zhezh*ara*nnẽ,), worn out, wasted.

zhigazhigannẽ, to glitter, to glisten.

zhillimilly, (zhill*a*milly, a pendant of a jewel), hence probably, the sparkling or glittering of anything, in the manner of a spangle or a bit of glass; *p.* 304, *st.* 42.

zhombannẽ, to gather upon thickly, to leap up and catch; to snatch or seize forcibly or rudely (zhombadd*a*nnẽ); in *M.* it also means to feel a smarting pain as that of a wound touched with salt.

zhombinannẽ, (poetical), *see* zhomb*a*nnẽ.

zhompaddẽ, *nt.*; a cottage, hut; in *M.* this word implies rather a destitute state; while zhompaddy having the same meaning, does not.

zhompaddy, *f.* zhomp*a*ddẽ, a cottage, hut.

zi, *f.* who or which (relating to an antecedent); *m.* zo, *nt.* zẽ; *see* also zy, with which it is sometimes interchanged by the author.

zicannẽ, (zinc*a*nnẽ), to defeat, conquer, to overcome or master, to subdue.

zinnannẽ, (zint*a*nnẽ), same as zinc*a*nnẽ, *see* zic*a*nnẽ.

zinnauinnẽ, *see* zinn*a*nnẽ.

zinny, *K.* (*M.* zinnẽ, *S.* jīv*a*n*a*m), living, life.

zinta, alive, living; jīt*a* is the proper word; but Dnyáneshwar uses a nasal, as in jint*a*u*a*nny = jiuhalla, the vital part of a living being; also the soul.

ziua, life; the heart, the soul, spirit.

ziuana, life, (especially used in a spiritual sense); also bodily life; living; water.

ziuanta, having life, living.

ziuaue, would quicken or be quickened; from ziu*a*uinnẽ, to quicken or make alive; also to be quickened or made alive; *p.* 52, *st.* 177.

ziuazata, any kind of living things.

ziuha, *S.*, the tongue.

ziuhalla, spring, source, fountain-head; the soul or very essence.

ziuhara, the heart or soul; the life or a highly sensible part; also, the secret of life; this word occurs in Dnyáneshwar.

ziuharī, in the heart or soul; in a mortal or vital part.

ziuitua, life; living.

zoddannẽ, to fold—as the hands; to join, unite; put together; to finish or accomplish; to be added unto; to come into possession, or get by; to earn, to amass, accumulate; to fix or be fixed unto, (used for z*a*dd*a*nnẽ): to fall unto; to get opulent; to thrive; to fasten upon; to lay over or along the side.

zoddi, (zodd*a*), accumulated property, gain, acquisition, stock, hoard.

zota, (*S.* yut*a*c*a*m), a pair (of oxen).

zoti, (*S.* jyotih), light, lustre.

zotissy, (*S.* jyotis, light, hence a star; hence, jyotih shastr*a* = the science of the stars, astronomy), *lit.*, astronomy or astrology; hence, vulgarly fortune-telling or divination.

zotixa, *see* zotissy.

zo zo zo, the burden, as it were, of a lullaby.

zuara, (*S.* jv*a*r*a*h), fever, any febrile disease.

zuganta, probably from zhucandda or zhucanddi (zhuc*a*nnẽ, to reel or stagger), hence probably, a fainting fit; *p.* 102, *st.* 61.

zuna, (zuna), hard or firm from maturity, fully mature—plants, fruits etc.

zuna, (*S.* jīrn*a*), old or ancient, of longstanding; long in use—an article; *f.* zuny, *nt.* zunẽ.

zunn*a*tt*a*, (zunatt*a*), *lit.*, old or ancient; matured; hence veteran.

zut*a*nnẽ, (zodd*a*nnẽ), to yoke or put to – cattle in harness.

zuty, (*S.* yutica, *M.* zui), a species of jessamine or jasmine.

zuz*a*nnẽ, (zunzh*a*nnẽ, zuzh*a*nnẽ), to fight, to contend, to meet in conflict.

zuzh*a*, (zhuz*a* or zhunz*a*), fight, battle, strife; Dnyáneshwar uses both zunzh*a* and zhunz*a*.

zuzh*a*r*a*, (zhunzar*a*), *adj.*; skilled in or fond of fight, *n.* a warrior.

zuzhari, (from zhunzar*a*), fighting, warfare.

zũuẽ, (correctly zuuẽ, *pl.* of zuua,), islands in the midst of a river or an inlet; (zuua is actually the name of an islet near Andheri (Bombay Salsette).

zũuhar*a*, (zohar*a*), respects, salutations; *p.* 462, *st.* 61.

zũuhar*a*nnẽ, to bless or worship; *p.* 47, *st.* 47.

zũuhary, (from Hindustani zuua, playing with dice, gambling), a gambler; *p.* 7, *st.* 137.

zy, a term of respectful address, corresponding to 'sir', sometimes also interchanged with zi by the author.

ADDENDA

a

*a*bh*a*ng*a*, (*S.* *abhagna*), *adj.* unbroken, uninterrupted.

*a*issa, (poetical for *a*ssa), such, of this kind.

al[illegible]a, little, of small quantity; hence, insignificant.

an*ca*nna, *pl.* of *a*ncann[illegible] one of the sloping divisions on a flat [illegible] for the water to roll off; hence, any [illegible] or compartment; (*Kan.* *a*ncanna, a [illegible] measure of space); *p.* 405, *st.* 118.

*a*nt*a*sc*a*r*a*nna, (*S.* ant[illegible]m), the internal and spiritual part of [illegible] the mind, the heart, the conscience.

*a*nubhauarth*a*, (*a*n*a*, privative and bhauarth*a*), absence of faith.

*a*qh*a*nddit*a*, unbroken; continuous; hence, permanent.

*a*rth*a*, meaning, import.

*a*rth*a*nnẽ, to put a gloss upon, to comment, to interpret, to construe the meaning of.

*a*srit*a*, (asrit*a*), sheltered, protected, helped, supported.

*a*ss*a*nnẽ, to be; to dwell or abide.

*a*tma, (atma), *see* atma.

*a*u*a*gunn*a*, an evil effect; evil qualities or disposition; a vice; *p.* 22, *st.* 38.

a

*a*gnitty, (*a*gatty, *a*g*a*ttẽ, from ag*a*, *S.* *a*gnih, fire); a heap of sticks or faggots kindled to keep off the cold; also a goldsmith's fire-pot.

aity, *see* aitica.

amba, a mangoe.

an*a*din*a*, (*S.* *a*nudin*a*m), *see* *a*n*a*din*a*.

annan[illegible], to bring, to fetch.

ant*a*r*a*unna, (anth*a*runn*a*), *see* hantur*a*nn*a*.

ap*a*ss*a*nto*s*su, (ap*a*, one's own and *S.* s*a*ntos*a*h, pleasure), one's own will or pleasure.

b

baiaco, (bay*a*co), a woman; a wife.

bahust*a*ll*a*, *lit.*, the place or locality of the shoulders; the shoulders; *cf.* vaqhest*a*ll*a*.

baqh*a*, *see* bhaqh*a*.
bh*a*ng*a*, breach, destruction.
bh*a*yathit*a*, greatly frightened.
bhandɖi, (*K.* bhandd*a*), a hare-lip; a congenital fissure in the upper lip; *p.* 320, *st.* 71.
bhaqh*a*pall*a*c*a*, a keeper of his word; a fulfiller of his promise.
bhed*a*, (*S.* bhid, to break), splitting up, separation; taking apart; *p.* 209, *st.* 115.
bhõu*a*ty, *f. prep.*, around, about, on all sides; *M.* bhõu*a*ta, *nt.* bhõu*a*tẽ.
bhuz*a*, the shoulder, arm.
bobatt*a*, an outcry, a tumultuous noise.
buz*a*u*a*nnar*a*, consoler, comforter.

c

c*a*ddu, bitter.
c*a*r*a*pannẽ, to be parched and withered through excessive heat; to be charred—anything fried.
c*a*roniti, *K.* (from c*a*r*a*nnẽ), let them do, may they do.
c*a*tha r*a*ss*a*, (c*a*tha, a story and r*a*ss*a*, sap, juice), the essence, drift or substance of a story.
cal*a*, yesterday.
cali, *see* cal*a*; *p.* 486, *st.* 138.
calloc*a*, *see* calloqh*a*.
calloqh*a*, darkness.
cap*a*nnẽ, to cut.
caulla, (cau*a*lla), a crow.
ch*a*dd*a*nnẽ, (ch*a*ddh*a*nnẽ), to ascend, mount or climb; to increase, augment, rise into the head—an intoxicating drink or drug; to accumulate; to acquire.
chauy, a key.
chipulhya, *pl.* of chip*a*lly, *lit.*, a squirt or syringe; hence, a rill or rillet; a stream (of blood, juice etc.) spurting out on pressure; *p.* 4[illegible], *st.* 13.
chit*a*, (*S.* chit-t*a*m), the mind, the will; intention; the heart (considered as the seat of intellect).
choupatthi, *ad.* (choupatt*a*), at full gallop; *p.* 27, *st.* 11.
comalep*a*nn*a*, from com*a*nnẽ or comau*a*nnẽ, *see* comalẽ), fadedness, wan expression; worn out looks.
cõu*a*lly, *see* cõu*a*lla.
cubudhy, evil-intentioned; malicious, designing evil.
cutt*a*mb*a*, a family, a household.

d

d*a*in*a*, (*S.* d*a*iny*a*m), humiliation, abjectness; *p.* 27, *st.* 12.
dada, a term of endearment, for an elder brother.
dass*a*tu*a*, slavery, service demanded of a Serf.
dan*a*, alms, charity; a gift.
dh*a*n*a*lobhy, one covetous and greedy of wealth; *p.* 385, *st.* 6.
dhu*a*ny, (*S.* dhu*a*nih), sound, echo, noise, *gen.*; a time, a note.
dhum*a*, smoke; *p.* 433, *st.* 76.
dirgh*a*, long.
dory, a string, cord, rope.
duqh*a*nnẽ, to ache or pain; *n.* a disease, a hurt or injury.
duqh*a*u*a*nnẽ or duqhau*a*nnẽ, to take hurt, or receive injury.
duqh*a*u*a*nnẽ, to pain, to afflict; to bruise, injure, scratch.
durb*a*llica, (*S.* durb*a*l*a*, weak, devoid of strength), poverty.
duss*a*nn*a*, hatred; e[illegible]ity, bad blood.

[illegible]

gai, a cow.
ghennẽ, to take, [illegible]
godd*a*, sweet, ple[illegible]
gorẽ, *nt.* fair of co[illegible]xion, white; *M.* gora; *f.*, gori.
gottha, (*S.* gos[illegible]h*a*m), a cow-pen; a cattle-shed.

h

h*a*ll*a*duuẽ, *K.* of the colour of h*a*ll*a*d, turmeric; yellow or gamboge.
honnẽ, to becom[illegible] happen or to come to pass; to turn out (intransitively).

l

lacalacannẽ, to shake, to be affected with a quivering motion—a palsied person, a tender tree (by the force of the wind).

lacalacã, *ad. see* lacalacannẽ.

laguuegũẽ, (*S.* laghu, light, swift, nimble and vegah speed), with swift speed; quickly.

n

na *see* na, of which it is a vulgar form.

p

paddu, (from paddannẽ, to suit, to agree), agreement, harmony, concord; *p.* 302, *st.* 55.

putally, (*S.* put-taly), strictly a gold coin valuing about 4 rupees; hence, a gold coin *gen.* It is also the *f.* form of putalla, *see* putalla.

q

qhana, (*S.* qhanicam, from qhan, to dig), a hole in a wall (made by a burglar).



ERRATA

Page	*Stanza*	*Line*	*For*	*Read*
1	9	3	Bapacha	Bapachã
3	45	1	m*a*nd*a*llã	m*a*ndd*a*llã
,,	,,	3	pr*a*vessoni	pr*a*uessoni
,,	51	3	righava	righaua
,,	55	1	s*a*h*a*ssr*a*	s*a*h*a*sr*a*
4	63	3	saducheã	saduncheã
,,	77	3	Teachi	Teachĩ
5	93	3	pahuni	pauni
6	105	2	dat*a*	dant*a*
,,	114	3	Papacha	Papachã
,,	122	3	choqhall*a*	choqh*a*lla
7	129	2	z*a*h*a*lẽ	zahalẽ
,,	142	3	namell*a*ty	n*a*mell*a*ty
8	164	4	pr*a*vessu	pr*a*uessu
9	169	3	te*a*	tea
,,	180	1	sthirauile	sthirau*a*le
,,	Chap. Head.	2	Teanchea	Teacheã
10	8	1	v*a*ri	veri
,,	17	2	Bhr*a*nti	Bhranti
11	32	4	c*a*u*a*nne c*a*u*a*nne	c*a*u*a*nnẽ c*a*u*a*nnẽ
,,	48	1	yec*a*dea	yecadea
13	74	2	queuĩ	qheuĩ
,,	77	4	tthaĩ	tthauo
14	106	2	p*a*dd*a*le	p*a*dd*a*la
,,	107	2	dh*a*r*a*rnny	dh*a*r*a*nny
,,	113	2	Teyã	Teya
15	120	2	mrute*a*chy	mruteachy
,,	125	2	nadd*a*u*a*ty	nadd*a*uity
17	18	1	taram*a*nd*a*ll*a*	taram*a*ndd*a*ll*a*
,,	35	3	nirzivi	nirziui
23	59	4	putru	putr*a*
24	79	2	Dhalle	Ddhalle
26	124	2	yentusse	yent*a*sse
28	29	2	ueg*a*lla	veg*a*lla
35	27	1	C*a*ĩ	Caĩ
36	37	3	ph*a*ll*a*bhetessi	ph*a*ll*a*bhettessi
,,	49	4	su*a*my	suamy
,,	52	4	N*a*ss*a*nda	N*a*ss*a*ndda
39	21	2	m*a*nuxu	m*a*nuxe
40	48	1	*a*cassache	acassache
,,	50	4	prauess*a*ty	pr*a*uess*a*ty

Page	*Stanza*	*Line*	*For*	*Read*
43	105	4	nirmally	nirm*a*lly
,,	107	3	s*a*tavviss*a*uea	s*a*tauiss*a*uea
45	22	3	P*assa*nache	P*assa*nnache
49	95	2	phinte	phintte
,,	102	2	Deu*a*che	Deuache
50	126	1	bhutanchy	bhutachy
,,	,,	2	Te mau*acara*	To mau*a*c*a*ru
51	154	1	Conyi	Connyi
59	103	2	teachẽ	teathẽ
61	22	3	dh*a*ry	dh*a*rī
65	51	3	n*a*c*a*ry	n*a*c*a*rī
,,	62	2	s*a*lqhenna	s*a*l*a*qhenna
67	25	2	bhedh*a*ly	bhed*a*ly
69	73	3	hontī	honty
,,	75	2	bhutanchẽ	bhutachẽ
,,	81	4	n*a*ss*a*ndy	n*a*ss*a*nddy
70	98	2	c*a*n*a*ssẽ	c*a*nn*a*ssẽ
74	59	4	N*a*ssoddy	N*a*ssoddī
75	79	2	nanny	nannī
,,	80	3	Nedy	Nedī
77	29	1	sangati	sangatī
79	63	2	c*a*ry	c*a*rī
82	137	3	honta	hont*a*
83	144	2	ze	zẽ
86	14	1	z*a*lm*a*tã	z*a*lm*a*t*a*
,,	26	2	dip*aca*	dip*a*ca
,,	34	2	massa	massã
92	8	4	n*a*ssoddy	n*a*ssoddī
94	52	4	Tt*a*nquity	Ttanquity
96	81	2	Tea	Te
,,	90	3	n*a*ss*a*ndy	n*a*ss*a*nddy
98	121	3	N*a*d*a*qh*a*uy	N*a*d*a*qh*a*uī
102	49	3	guiti	guitī
,,	,,	4	vouiya m*a*ng*a*lle	vouiyã m*a*ng*a*llẽ
,,	52	4	sandẽ sandẽ	s*a*ndẽ s*a*ndẽ
,,	68	3	cruçe	cruçẽ
103	70	1	bar*a*uẽ	b*a*r*a*uẽ
107	43	4	annilã	annila
111	53	1	P*a*rama	P*a*r*a*m*a*
118	52	2	n*a*righue	n*a*righe
121	121	3	s*a*çerdoti	saçerdoti
126	83	1	Iordaonche	Iordaonchẽ
127	91	4	vinodessi	vinodessī
132	64	2	*a*isse	*a*issẽ
137	99	3	s*a*m*a*gressi	s*a*m*a*gressī
150	66	3	nitep*a*nthu	nitip*a*ntu

Page	*Stanza*	*Line*	*For*	*Read*
153	28	3	rahiteti	rahileti
155	52	2	v*a*isuauaru	v*a*isuan*a*ru
,,	59	1	gur*a*u*a*nchẽ	gur*a*uanchẽ
158	4	1	patm*a*	p*a*tma
166	28	4	m*a*nd*a*llicã	m*a*nddallicã
167	61	1	dhandollitã	dhanddollitã
169	4	2	Nidrẽ	Nidre
170	33	2	moddile	modd*a*le
,,	,,	3	paddile	p*a*dd*a*le
171	39	4	vibh*a*dduni	vibhadduni
177	46	1	m*a*nt*a*passi	m*a*ntt*a*passi
,,	56	3	teachã	teanchã
192	86	3	yecu	yequi
193	15	3	ni thu	nithu
,,	24	2	*a*papule	apapule
197	92	3	*a*u*a*dhara	*a*u*a*dharĩ
201	8	2	s*a*ru*a*ssu	s*a*ur*a*ssu
205	29	3	soddaueyachy	sodd*a*u*a*nnechy
207	74	2	n*a*uiss*a*re	n*a*uiss*a*rẽ
209	128	1	dhandoll*a*nny	dhanddoll*a*nny
210	150	3	c*a*nea	c*a*neã
212	13	4	Qur*a*nnẽ	Quir*a*nnẽ
213	35	4	M*a*nĩ	Many
214	50	2	n*a*dh*a*ry	n*a*dh*a*rĩ
219	54	2	bheal*a*	bheala
246	58	4	sate	s*a*te
247	80	3	P*a*r*a*ssuniyã	P*a*ss*a*runiyã
250	Chap. Head.	,,	Bhettaueya	Bhett*a*uaueya
255	Chap. Head.	,,	c*a*issy	c*a*issĩ
,,	15	4	antu	antũ
260	17	1	ghe*a*uĩ	gheauĩ
264	22	3	nãcu	nancu
267	91	1	gun[illegible]ssĩ	gunnanssi
268	Chap. Head.	,,	c*a*issy	c*a*issĩ
269	22	4	Pasc*a*chy	Pascachy
272	93	2	Dogui	Doguĩ
277	82	3	abhiprauachy	*a*bhiprauachy
278	97	2	xastr*a*purussanthe	xastr*a*purussanthẽ
288	24	1	bhodduueancha mellic*a*ri	bhodduueancheã mellicarĩ
294	56	3	pr*a*nnĩ	prannĩ
302	55	2	P*a*ddu	Paddu
306	Chap. Head.	,,	c*a*issẽ	c*a*isse
,,	2	1	diu*a*ssi	diu*a*ssĩ
315	77	3	c*a*thinni	c*a*tthinni
317	9	1	Ubh*a*yeta	Ubh*a*yetã
320	80	1	su*a*my	suamy

Pag	*Stanza*	*Line*	*For*	*Read*
331	92	1	carunu	c*a*runu
„	94	4	dh*a*rila	dh*a*ril*a*
332	110	2	l*a*ualauī	l*a*ualaui
33[illegible]	116	2	gheoniyã	gheuoniyã
343	98	3	t*a*qheca	t*a*qhec*a*
„	106	2	n*a*hī	nahī
34[illegible]	93	3	vich*a*rity	vicharity
35[illegible]	22	1	s*a*bhimana	sabhimana
35[illegible]	5	4	Udhara	Udh*a*ra
36[illegible]	9	4	c*a*rache	c*a*rachẽ
37[illegible]	38	3	Marthẽ	Marthe
„	48	3	viss*a*rz*a*leya	viss*a*rzileya
37[illegible]	90	3	saqheant*a*cari	saqheant*a*carī
38[illegible]	30	4	Bh*a*yasur*a*	Bh*a*yassur*a*
40[illegible]	107	3	sang*a*ina	Sang*a*in*a*
40	29	4	Nig*a*te	Nig*a*t*a*
40[illegible]	87	2	thann*a*	tthann*a*
41[illegible]	165	2	pat*a*ca	pat*a*c*a*
42[illegible]	9	3	pit*a*	pite
45[illegible]	30	2	assrupat*a*	*a*srupat*a*
45[illegible]	85	3	cudde	cuddẽ
457	146	1	noll*a*qhe	noll*a*qhẽ
„	„	4	noll*a*qhe	noll*a*qhẽ
477	135	3	man*a*ssi	man*a*ssī
478	142	3	*gahīuarala*	*g*a*hīuara*la
„	„	4	n*a*hī	nahī
479	169	1	hontī	honti
486	124	2	atth*a*u*a*tã	atth*a*uitã
487	149	1	snehalla	snehall*a*
489	1	4	mau*a*llala	mau*a*ll*a*la
508	41	1	raiuassu	r*a*iuassu
512	3	2	zaissa	z*a*issa
513	10	1	unhalla	unhallã
515	„	4	z*a*uẽ	zauẽ
521	46	1	tezẽ	tuzẽ

534	*word*	bautism*a*	*line* 2 *after*	man	*read*	primarily
536	„	bhumiu*a*incuntth*a*	„ 3 *for*	till	„	before
549	„	limb*a*loc*a*	„ 2 „	pious	„	just
„	„	„	„ 3 *after*	infants	„	or adults without actual sin.
563	„	purg*a*tory	„ 1 *for*	souls after death are purified from venial sin.	„	those souls are purified who, though dying in the grace of God, have yet something to atone for.
589	„	vo	„ 1 *from*	probably—Word, *dele*.		

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